The Amazing Quran

- by Dr. Enamur Rahim Latifee, د. إنعام ٱلرَّحِيمِ لطيفي

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Preface

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَّكْنُونٍ لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ) سورة الواقعة (56) الآيات (77–79)

"Indeed, it is a noble Qur'an, in a well-guarded Book. None can touch (grasp) it except the purified." (Surah Al-Waqi'ah, 56:77-79)

The Prophet (ﷺ) said, " خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ "

"The best among you (Muslims) are those who learn the Qur'an and teach it." (Sahih al-Bukhari)

The Quran as Guidance for Mankind:

"This is the Book about which there is no doubt, a guidance for those conscious of Allah."(Quran 2:2)

"And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims." (Quran 16:89)

The Quran as a Healing & Mercy:

"And We send down of the Quran that which is healing and mercy for the believers..." (Quran 17:82)

Allah encourages deep reflection on the Quran:

1. Surah **Sâd** (38:29):

"This is a blessed Book which We have revealed to you, [O Muhammad(ﷺ)], that they might **reflect** upon its verses and that those of understanding would be reminded."

2. Surah An-Nisa (4:82):

"Then do they not **reflect** upon the Quran? If it had been from [any] other than Allah, they would have found within it much contradiction."

3. Surah Muhammad(ﷺ) (47:24)

"Then do they not **reflect** upon the Quran, or are there locks upon [their] hearts?"

4. Surah Al-Mu'minun (23:68)

"Then have they not **reflected** over the Word (Quran), or has there come to them that which had not come to their forefathers?"

"رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ"

"Our Lord! Accept ˹this˺ from us. You are indeed the All-Hearing, All-Knowing. (2:127)

{سُبْحَانَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ }

{وَسَلَامٌ عَلَىٰ ٱلْمُرْسَلِينَ }

{وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ }

Glory be to your Lord, the Lord of Might of Triumph (the Lord of Al-`Izzah!) exalted is He above (He is free)! what they allege! (from what they attribute unto Him)

And peace be to the messengers (who convey from God the Message of the Oneness of God and His Laws). And praise be to God Lord of the Worlds (for granting these messengers victory and destroying the disbelievers). **Surah As-Saffat (37:180-182)**

Contents

Preface 1

Introduction 3

Before Reciting Quran: 4

Major themes of the Quran 5

The First verse revealed was verse 96-1 6

First surah- revealed -Al-Alaq ,Surah No. 96,-Makki 6

Last Chapter/surah revealed an-Nasr, Surah No. 110-Madani consists of 19 words! 7

Madani and Makki Suras 7

Brief description of the holy Quran compilation 8

Surah An-Nahl (verse 16:90): most comprehensive verse of what is good and what is evil 9

All the surahs of the Holy Qur'an with short notes 11

15 verses in the Qur'an that mention prostration. 38

The last verse to be revealed 39

Du'a' (دعاء)- Supplication (Invocation) mentioned in the Holy Quran 40

Quranic Verses that contains وَجْهُ ٱللَّهِ:"Face of Allah" 52

Qur'anic Verses with "O you who believe…." 55

Qur'anic verses that contain استغفر or its variations 65

Qur'anic verses with word "Salām" (سَلَام) 72

Qur'anic Verses with "ٱلْحَيَاةُ ٱلدُّنْيَا" -Worldly life 73

Qualities of the Mu'minoon and servants of Allah 81

Huroof-Al-Muqatta'at- mysterious letters 86

Prophets and other Notables traditional Birth, Burial and Lifetime 89

Prophets and Messengers mentioned in the Quran 97

Stories mentioned in the holy Quran 98

Battles mentioned in the holy Qur'an 102

Plants and Fruits in the Holy Quran 103

The food and drink of the people of Hell 106

Animals Mentioned in the Quran: 107

Birds Mentioned in the Quran: 109

Number 19- The Numerical Miracles of the holy Quran related to the number 19-some notes 110

Tafsir of Bismillah 112

Introduction

The revelation of the wahy (the Divine revelation) started on the Laylat al-Qadr (the Night of Power), which according to the text of the Quran descended in the month of Ramadan, the ninth month of the Islamic Lunar Calendar, in the forty-first year (in 610 AD) of the Prophet's birth (b. 570 AD): the first revelations in the month of Ramadan.

{إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ ٱلْقَدْرِ }

Lo! We revealed it that is the Qur'ān in its entirety sending it down from the Preserved Tablet to the heaven of this world on the Night of Ordainment that is the Night of great eminence. (V: 97-1)

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَّكْنُونٍ لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (56:77-79)

This (namely what is being recited to you) is indeed the Noble Qur'ān (recorded already), inscribed in a protected book [i.e. Lawh mahfuz- the Preserved Tablet] that is not touched except by the purified ones (who have purified themselves of ritual impurities). Surah al-Waqi`ah (56: 77-79)

Revelation Period: The Quran was revealed to the Prophet Muhammad (peace be upon him) over a period of approximately 23 years, beginning in 610 CE and continuing until the Prophet's passing in 632 CE. The migration(Hijra) took place from Makkah to Madinah on 622 CE, 1 AH

The word "Qur'an" is derived from the root word "qaraa'a" - meaning "to recite", "to read" - and this is in line with the most popular opinion or in other words, Qurʾān means "recitation,"

Three primary names of the Scripture, al Kitaab, al Qurʾān and al-Furqân:

1. **كِتاب: al Kitaab** -One of its meanings is to accumulate, "that which brings together", as all the [fields of] knowledge of the beginning time' to 'the knowledge of the end time' are accumulated in the Holy Quran.
2. **قُرْاٰن: al Qurʾān** -One of the meanings of the glorious Quran is something that is read, as this book has been sent down, being read i.e. Jibraeel Ameen عَلَيْهِ السَّلَام would arrive and read it out.
3. **فُرْقان: al-Furqân**- "that which differentiates". It means something that differentiates, as the Holy Quran differentiates between what is right and what is wrong.

The Quran is regarded as nonmanifest and indistinguishable from the Divine Essence, even though it becomes manifest via recitation and writing. Allāh's word manifests itself not only in scripture, but also in the creation and the human soul. For example - He commands "Be!" and it becomes.

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

His command is only when He intends to create something is just to say to it, "Be," and it is. (36:82)

The signs (ayat) are everywhere and within our own selves as mentioned in the Quran:

"We shall show them Our signs in the horizons and within themselves (in their own selves) ..." (41:53)

"And (signs) in yourselves. Then will you not, see?" (51:21)

This book is an attempt to bring out the curiosity of the reader about this Living book, a Guidance, a Mercy, a Healing- the holy- al Qurʾān- the provision for the true and sound believing soul. It covers some basic information, some analysis, and some research to entice the believer to learn more.

Before Reciting Quran:

The Holy Qur'an says: ﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّـهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿النحل : 98﴾:' When you recite the Qur'an, seek the protection of Allah against Satan, the rejected one'. According to the consensus of Ummah, it is a Sunnah to say ta'awwudh: اعوذ بالله من الشيطان الرجيم ' before the recitation of the Holy Qur'an whether in Salah or out of Saldh (Sharah al-munyah). Saying ta'awwudh تَعَوُّذ is peculiar to the recitation of the Holy Qur'an. Therefore, with the exception of tilawah, all other chores should be taken up by first saying 'Bismillah' only. Saying ta'awwudh is not a sunnah there. (` Alamgiri, Chapter 4 - Al-Karahiyah)

One should begin the recitation of the Qur'an by reciting both اعوذ بالله من الشيطان الرجيم(I seek the protection of Allah) and, بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ (Bismillahi: I begin with the name of Allah). During the recitation, one should repeat 'Bismillah', but not 'A` udhubillah', when one comes to the end of a Surah (or Chapter) and begins the next Surah -- with the sole exception of the Surah 'Al-Bara'ah' (البرآة). If one comes upon this particular Surah in the course of the recitation, one should not say 'Bismillah' before reading it. But if one happens to begin the recitation of the Holy Qur'an with this Surah, one should recite A` udhubillah' and 'Bismillah' both (Alamgiriah from Al-Muhit).

Major themes of the Quran

According to Shah Waliullah, there are five major themes of the Quran:

1. Polemics, controversial discussions with Jews, Christians, disbelievers and idolators mostly about beliefs.
2. Favours of Allah: Creation, gifts, health and wealth.
3. Death and resurrection: Evidence for resurrection.
4. Laws and responsibilities: Family law, civil and criminal, Fardh, Wajib, Haram, Makruh.
5. Days of Allah: History, stories of the Prophets, parables of the people of Allah.

According to Syed Mumtaz Ali, there are seven major themes of the Quran:

1. Beliefs
2. Laws
3. Prophethood: How Allah guides
4. Death and Resurrection
5. Moral teachings
6. Creation and nature
7. Human history

According to Prof. Fazul Rahman, there are also seven major themes of the Quran:

1. Allah
2. Man
3. Society
4. Nature
5. Prophethood
6. Eschatology
7. Satan and Evil

The First verse revealed was verse 96-1

{ ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِي خَلَقَ}

Iqra- “Recite” meaning -brings recitation into existence beginning with(in) the Name of your Lord Who created all creatures.

The first verses are to be revealed: There are different opinions about the early Revelations to the Prophet. The best-known and most widely accepted opinion is that the first five verses of Sura Alaq (96) were the first to be revealed.

After this first visit of Archangel Gabriel, Revelation ceased for a certain period and then resumed. Revelation came regularly after this cessation period with the revelation of the first five verses from Sura Muddaththir (74). On the other hand, many hold that the verses to be revealed first were the verses of Sura al-Fatiha. According to others, the basmala was the first verse to be revealed.

The Holy Qur’an was revealed to Prophet Muhammed ﷺ over 23 years.

For more information: The History of the Quran by Abu Abd Allah al-Zanjani

https://archive.org/stream/HistoryOfQuran/History-of-Quran_djvu.txt

Revelation Order: (https://tanzil.net/docs/revelation_order)

First surah- revealed -Al-Alaq ,Surah No. 96,-Makki

The first verses revealed in the Quran are traditionally understood to be the first five verses of Surah Al-`Alaq (Surah 96).

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِي خَلَقَ

{ خَلَقَ ٱلإِنسَانَ مِنْ عَلَقٍ

{ ٱقْرَأْ وَرَبُّكَ ٱلأَكْرَمُ

{ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ

{ عَلَّمَ ٱلإِنسَانَ مَا لَمْ يَعْلَمْ

First Chapter in Order of Revelation, i.e., Chapter/Surah 96 consists of 19 verses

Last Chapter/surah revealed an-Nasr, Surah No. 110-Madani consists of 19 words!

Hazrat Abdullah bin Abbas (R.A.) states that this (sura An-Nasr-110) is the last Surah of the Quran to be revealed, i. e., no complete Surah was sent down to the Holy Prophet (SAW) after it. (Muslim, Nasai, Tabarani, Ibn Abi Shaibah, Ibn Marduyah)

The last Quranic revelation (sura An-Nasr-110) consisted of 19 words.
Most scholars opine that the last verse to be revealed was verse 281 in Surah Al-Baqarah- "And fear a Day when you will be returned to Allāh. Then every soul will be compensated for what it earned, and they will not be wronged"
Some people believe it to be a verse in Surah al-Maida (Surah 5: Verse 3) "……This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion…." revealed at the last sermon of Prophet Muhammad (SAW)

The **longest verse** in Quran is verse No. 282 of Surat al-Baqarah- the Verse of Loan (Arabic: آية ٱلدين, 'āyatu d-dayn) (v 2:282).

Madani and Makki Suras

"There are 20 Madani chapters and they are: Al-Baqarah (2), Ali-'Imran (3), An-Nisa'(4), Al-Ma'idah(5), Al-Anfal(6), At-Tawbah(7), An-Nur(24), Al-Ahzab (33), Muhammad (47), Al-Fath (48), Al-Hujurat (49), Al-Hadeed (57), Al-Mujadilah(58), Al-Hashr(59), Al-Mumtahinah(60), Al-Jumua'ah(62), Al-Munafiqun(63), At-Talaq(65), At-Tahreem(66), An-Nasr (110).

There is a difference of opinion among the scholars in the classification of the following 12 chapters: Al-Fatihah, Ar-Ra'd, Ar-Rahman, As-Saff, At-Taghabun, Al-Mutaffifeen, Al-Qadr, Al-Bayyinah, Al-Zalzalah, Al-Ikhlas, Al-Falaq, An-Naas.

The Makki chapters are 82 and they are all the remaining chapters of the Qur'an, that are not Madani (20), nor are they among the chapters which the scholars differed in their opinion on their classification (12)." (Ref: https://saudigazette.com.sa/article/519767)

Makki Surahs (مكية): The Makki surahs mostly shorter, focusing on monotheism, resurrection, morality, and warnings to disbelievers. Revealed in Makkah/Mecca before the Hijrah (before migration to Medina).

Madani Surahs (مدنية): Revealed in Medina after the Hijrah (migration to Medina). Longer, dealing with inheritance, social laws, governance, jihad, family matters, and interactions with Jews & Christians. Include rulings on worship (prayer, fasting, zakat, hajj), inheritance, marriage, and legal matters.

Brief description of the holy Quran compilation

After the death of Rasulullah (ﷺ) (SAW), Abu Bakr as-Siddiq (رضي الله عنه)(RA) succeeded him as Khalifah, and during his caliphate many of those who had memorized the Qur'an were killed in the battle of Yamamah. 'Umar bin al-Khattab (رضي الله عنه)(RA) advised Abu Bakr (RA) to have the Qur'an collected into one volume lest it should be lost by their death. Abu Bakr (RA) hesitated at first because this had not been done during the lifetime of Rasulullah (ﷺ). However, he soon agreed with ‘Umar (RA) to employ one of the original scribes of Rasulullah, Zaid bin Thabit (RA) to collect the original manuscripts and compile a complete copy. This was done within first two years after the Prophet's death. Abu Bakr (RA) kept it with him till his death. During the caliphate of 'Umar (RA) the volume was kept with his daughter, Hafsah (رضي الله عنها) (May Allāh be pleased with her), a wife of Rasulullah (ﷺ). As the Islamic state expanded, people of various regions recited the Qur'an in different dialects, so there arose some disagreement, 'Uthman bin Affan (RA), the third Khalifah, prepared one standard version of the Qur'an in the Quraishi dialect of Arabic. Prophet Muhammad (ﷺ) was from that tribe, and their dialect was the purest of all dialects. Five copies were made, of which 'Uthman (RA) kept one and sent the others to different parts of Islamic state to be the official reference. At least **three of those original copies of the Qur'an are still intact today**, one in Tashkent (Capital of Uzbekistan), one in Istanbul (Turkey), and one in Cairo (Egypt). These do not differ, even by a single letter, from the millions of copies of the Qur'an which are circulated today. The preservation of Allāh's final revelation is miraculous. The Qur'an is the only divine scripture that has been kept intact in exactly the same words of its revelation.

Allah’s Protection of the Quran

- Allah promises to preserve the Quran from corruption in the holy Quran (15:9).
- Unlike previous scriptures, the Quran will remain unchanged.

Verse 15:9

{ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ }

“Verily it is We Who have revealed the Remembrance (the holy Qur’ān) and assuredly We will preserve it (against substitution distortion additions and omissions).” Tafsir al-Jalalayn

The Quran comprises:

30 Sections Juz’	**114 Chapters Surahs**	**6236 verses** (Add 112 Bismillah-except Surah 1 and 9, then **6348)**	**604 Pages-Uthmani script-Madani Mushaf**	**77,432/9 Words (approximately-Uthmani script)**

Surah An-Nahl (verse 16:90): most comprehensive verse of what is good and what is evil

The Prophet (ﷺ) said the whole true devotion-Taqwa is contained in this statement (verse)

إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَانِ وَإِيتَآءِ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ

This verse is the most comprehensive verse in the Qur'ān in terms of what is good and what is evil.

"Indeed, Allah commands justice, good conduct (beautiful doing), and giving to relatives(kinsmen) and forbids immorality (indecency), bad conduct (improper/ wicked things), and oppression/ rebelliousness (against others). He admonishes you that perhaps you will be reminded." (16:90)

In this verse Allah commands the servant to do three things that save, and He prohibits him from three things that destroy.

Divine Commands:

i. **Justice (Al-Adl):** Fairness in all dealings, whether personal, social, or judicial.
ii. **Kindness (Al-Ihsan):** excellence in behavior, going beyond justice by showing excellence, compassion, and generosity. **Ihsan** goes beyond justice; it means doing good voluntarily, with excellence, kindness, and generosity. This includes kindness to others, even when not obligated, like forgiving someone or treating others better than they deserve. Ihsan is also central in worship: "to worship Allah as though you see Him…"
iii. **Giving to Relatives:** Maintaining (care for) family ties and supporting those in need.

Divine Prohibitions:

i. **Immorality (Al-Fahsha):** Shameful acts, including major sins like adultery**.**
ii. **Bad Conduct (Al-Munkar):** Evil deeds condemned by moral and religious standards (Shariah)- corruption, lying, theft, etc.
iii. **Oppression (Al-Baghy):** Injustice, rebellion, and transgression, particularly overstepping bounds with others' rights (against others' rights)

When one keeps back from the three things that destroy, he will escape from hell, and when he carries out the three that save, he will reach paradise and have listening, drinking, and seeing with the Real, the Almighty.

This verse is often recited during Friday sermons because of its comprehensive message.

From Tafsir Ibn Kathir-

Ash-Sha`bi reported that Shatiyr bin Shakl said: "I heard Ibn Mas`ud say: `The most comprehensive Ayah in the Qur'an is in Surat An-Nahl:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ

(Verily, Allah enjoins justice and kindness...)"' It was reported by Ibn Jarir.

The Eyewitness Account of `Uthman

Concerning the revelation of this Ayah, Imam Ahmad reported a Hasan Hadith from `Abdullah bin `Abbas who said: "While the Messenger of Allah ﷺ was sitting in the courtyard of his house, `Uthman bin Maz`un passed by and smiled at the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said to him,

«أَلَا تَجْلِسُ؟»

(Won't you sit down) He said, `Certainly.' So the Messenger of Allah ﷺ sat facing him, and while they were talking, the Messenger of Allah ﷺ began looking up at the sky, looking at it for a while, then he brought his gaze down until he was looking at the ground to his right. Then the Messenger of Allah ﷺ turned slightly away from his companion `Uthman to where he was looking. Then he began to tilt his head as if trying to understand something, and Ibn Maz`un was looking on. When the matter was finished and he had understood what had been said to him, the Messenger of Allah ﷺ stared at the sky again as he had the first time, looking at whatever he could see until it disappeared. Then he turned back to face `Uthman again. `Uthman said, `O Muhammad, I have never seen you do anything like you did today while I was sitting with you.' The Messenger of Allah ﷺ said:

«وَمَا رَأَيْتَنِي فَعَلْتُ؟»

(What did you see me do) `Uthman said: `I saw you staring at the sky, then you lowered your gaze until you were looking to your right, then you turned to him and left me. Then you tilted your head as if you were trying to understand something that was being said to you.' The Messenger of Allah ﷺ said,

«وَفَطِنْتَ لِذَلِكَ؟»

(Did you notice that) `Uthman said, `Yes'. The Messenger of Allah ﷺ said:

«أَتَانِي رَسُولُ اللهِ آنِفًا وَأَنْتَ جَالِس»

(A messenger from Allah came to me just now, when you were sitting here.) `Uthman said, `A messenger from Allah' The Messenger of Allah ﷺ said,

«نَعَم»

(Yes.) `Uthman said, `And what did he say to you' The Messenger of Allah ﷺ said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ

(Verily, Allah orders justice and kindness...) `Uthman said: `That was when faith was established in my heart and I began to love Muhammad ." It is a Hasan Hadith having a good connected chain of narrators in which their hearing it from each other is clear.

All the surahs of the Holy Qur'an with short notes

Collected from many translations of the Holy Quran and internet:

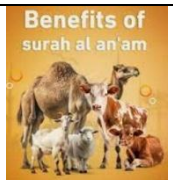
Note: The following table contains information taken from many sources including different Quran tafsirs- Tafsir Jalalyn, Tafsir Ibn Kathir, etc. and various translations like “Kanzul Iman-'Treasure of Faith' and different religious books such as “Sufficient Provision for Seekers of the Path of Truth [Al-Ghunya li-Talibi Tariq al-Haqq]” by Hazrat Abdul Qadir Jilani رحمة الله عليه (born 1077/78 CE , Naif, Jilan, Persia—died 1166 CE, Baghdad) and numerous websites including artificial intelligence.

Name in Arabic	Pronouncing the Arabic name	Makki/ Madani/ Prostration	English Translation and short notes	Sl. No.	Short notes
الفَاتِحَة	al-Fatihah/ al-faatiHah	Unknown (Likely Makki)	**The Opening** A prayer for guidance, mercy, and blessings. Cure of every disease. a Muslim recites it at least **17 times a day** in obligatory prayers.	1	1."The Opening" (Al-Fatihah) 2."Fatihatul Kitab" (Key of the Book) 3."Ummul Quran" (Mother of the Quran) 4."As-Sab' al-Mathani" (The Seven Oft-Repeated Verses)
البَقَرَة	al-Baqarah/ al-baqarah	Madani	**The Cow** Longest surah; Laws, faith, and stories of past prophets (Adam, Ibrahim Musa, Isa-AS). Ibn Arabi said that there are one thousand commands, one thousand prohibitions and one thousand news in this chapter.	2	The Story of the Cow (Baqarah) v 67-73: A test for Bani Israel to slaughter a cow (showing blind obedience vs. unnecessary questioning). The cow is finally sacrificed, and its strike revives a murdered man, proving Allāh's power.

Narrated Abu Hurairah: that the Messenger of Allāh (ﷺ) said: "For everything, there is a hump (pinnacle) and the hump (pinnacle) of the Qur'an is Surat Al-Baqarah, in it, there is an Ayah which is the master of the Ayat in the Qur'an; [it is] Ayat Al-Kursi. (2:255)"

Narrated Aifa' b. 'Abd al-Kilā': " a man who asked God's messenger which *sūra* of the Qur'ān was greatest and was told that it is "Say, He is Allāh, One... (Surah 112)" He asked which verse of the Qur'ān was greatest and was told that it was the Ayat Al-Kursi, "Allāh, there is no god but He, the Living, the Eternal...(2:255)" He asked God's prophet which verse he would like to bring good to him and his people and was told, "The end (verses) of *sūra al-Baqara*, for it is one of the treasures of Allāh's mercy from under His Throne which He gave to this people, and there is no good in this world and the next which it does not include."

آل عِمرَان	Aal-i-Imran / **Aal-E-Imran**	Madani	**The Family Of Imran** Highlights faith, unity of Allāh and steadfastness (Two important battles of Badr and Uhud have been mentioned). Mainly deals with the false notions of Christians. Condemned Riba i.e. interest	3	The Family of Imran includes: Imran -father of Maryam. Hannah (Anne) – The wife of Imran and mother of Maryam. She dedicated her unborn child to Allāh's service. Maryam (Mary) – The mother of Prophet Isa (Jesus) Isa (Jesus) – A prophet in Islam, born miraculously without a father.

النِّسَاء	an-Nisa'/ an-nisaa'	Madani	**Women** deals with rights of women and orphans and problems of family relationship, and distribution of property of the deceased.	4	This Chapter particularly deals with social and family problems faced by Muslims after battle of Uhud. Deals with rights of women and orphans and problems of family relationship, and distribution of property of the deceased.
المَائدة	al-Ma'idah/ al-maa'idah	Madani	**The Table Spread (with Food)** third verse of this chapter "This Day I have perfected for you your religion" Focus - moral obligations and divine laws on food, treaties, and Jesus' disciples.	5	The disciples of Prophet Isa (peace be upon him) asked him to pray to Allāh to send down a table spread (a feast) from heaven as a sign to strengthen their faith and as a reassurance. (v 112-115)
الأنعَام	al-An`am/ al-an`aam	Makki	**The Cattle/ Livestock** The chapter describes Unity, authority and qualities of Allāh Almighty. Reflection on creation and monotheism ***The first verse contains the subjects- Skies and earth. Darkness and Light -exactly the same as in the first three verses of the Torah/Old Testament***	6	 It was narrated from Hazrat Ibn Umar that the Messenger of Allāh (ﷺ) said, "The entire Surah An'am was revealed to me at once. Seventy thousand angels were present at the time of its revelation. Their recitation of Subhan Allāh and Alhamdulillah caused a commotion." - Tibrani, Abu Na'im, Ibn Mardubia.
الأعرَاف	al-A`raf/ al-a`raaf	Makki Prostration 7: 206	**The Elevated Places/ The Heights** Stories of past nations and prophets-Adam, Nuh, Hud, Saalih, Lut, Shu'ayb, Musa (A.S.). and the Day of Judgment. Highlights resisting temptation and following Allāh's guidance.	7	وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ ﴿10﴾ Certainly We have established you on the earth, and made in it [various] means of livelihood for you. Little do you thank (7:10) -- *Increase in sustenance.* other Important verses 7:54,55,56

According to Abu 'd-Dardā' (may Allāh be well pleased with him), Allāh's Messenger (Allāh bless him and give him peace) once said: If someone says, seven times each day:

إِنَّ وَلِيِّـيَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلْكِتَابَ وَهُوَ يَتَوَلَّى ٱلصَّالِحِينَ

My Protecting Friend is Allāh, who has sent down the Book, and He befriends and protects the righteous. (7:196)

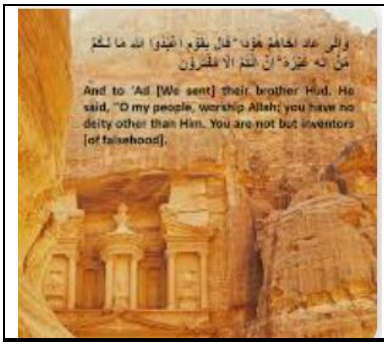
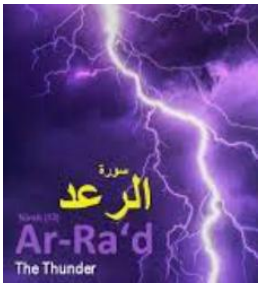
حَسْبِيَ ٱللَّهُ لاَ إِلَـٰهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ

Allāh is enough for me; there is no god but He. In Him I have put my trust, for He is the Lord of the Mighty Throne. (9:129)

-Allāh (Exalted is He) will provide that person with a satisfactory solution to whatever happens to be troubling him, regardless of whether he is honest or deceitful, if Allāh (Exalted is He) so wills.

- From the book "Sufficient Provision for Seekers of the Path of Truth [Al-Ghunya li-Talibi Tariq al-Haqq]", by Hazrat Abdul Qadir Jilani رحمة الله عليه (born 1077/78 CE, Naif, Jilan, Persia—died 1166 CE, Baghdad, Iraq)

الأنفَال	al-Anfal/ al-anfaal	Madani	**The Spoils Of War** spoils distribution and Ethics of war. Related to the Battle of Badr.	8	
التوبَة	at-Taubah/ at-tawbah or Baraa'at sūrat Barā'a	Madani	**Repentance** The name of the chapter is at-Taubah (Repentance) and Baraa'at (Immunity) deals with the state policy regarding treachery and violation of treaties by enemies.	9	 mentions the acceptance of Repentance of few devoted and faithful Muslims
يُونس	Yunus Yoonus (A.S.)	Makki	**Jonah** Story of Prophet Yunus (AS) and the response of his people. Arguments about the 4 doubts-about Oneness of God, about the Prophet hood of Muhammad(ﷺ), about Quran the Book of Allāh, about Resurrection. "Say 'In the bounty of Allāh (that is Islam) and in His mercy (the Qur'ān); in that let them rejoice, it is better than what they hoard' (in this world).(10:58)	10	 أَلاَ إِنَّ أَوْلِيَآءَ ٱللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ {ٱلَّذِينَ آمَنُواْ وَكَانُواْ يَتَّقُونَ} لَهُمُ ٱلْبُشْرَىٰ فِي ٱلْحَياةِ ٱلدُّنْيَا وَفِي ٱلآخِرَةِ لاَ تَبْدِيلَ لِكَلِمَاتِ ٱللَّهِ ذٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ Verse 10: 62,63,64

هُود	Hud /Hood (A.S.)	Makki	**Hud** Stories of Nuh, Hud, Saalih, Ibrahim, Lut and Shu'ayb. (A.S.), and punishment of disbelievers as warning, to be enthusiastic in worshipping Allāh, relying on Him only	11	
يُوسُف	Yusuf Yoosuf (A.S.)	Makki	**Joseph** the entire chapter relates to the story of Prophet Yousuf AS-it has been called best story- lessons in patience.	12	
الرَّعْد	ar-Ra'd/ ar-Ra`ad	Unknown (Likely Madani) Prostration 13: 15	**The Thunder** The chapter has been named as "Ra'd" (Thunder). This word appeared in verse 13 in surah 13! Truths of the universe, the greatness, unity and the absolute authority of Almighty Allāh	13	
إبراهِيم	Ibrahim Ibraheem (A.S.)	Makki	**Abraham** Prophet Ibrahim's prayer for Mecca has been specially mentioned in the chapter. Those who reject truth invite their own destruction. The truth of Divine Unity is ultimately established. *"And when your Lord proclaimed, If you are grateful, I will surely increase you [in favor]; (14:7)*	14	

الحِجْر	al-Hijr	Makki	**The Rocky tract** Verse 15:09 { إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ } “Verily it is We Who have revealed the Remembrance the Qur’ān and assuredly We will preserve it (against substitution distortion additions and omissions).” Tafsir al-Jalalayn	15	 This word Hijr (rocky tract located in Saudi Arabia) is mentioned in verse 80. The Story of the Dwellers of Al-Hijr (Thamud) Consequences of rejecting the truth
النَّحْل	an-Nahl	Makki Prostration : 16: 50	**The Bees** Nahl has been mentioned in verse 68 Allāh’s blessings and the importance of gratitude, rejection of idols.	16	
الإِسْرَاء	Al-Isra al-Isra' or Bani Israel	Makki Prostration : 17: 109	**The Night Journey** (or The Children of Israel) Prophet (ﷺ)’s ascension (Mi’raj), moral teachings mostly deals with the children of Israel	17	
الكهْف	al-Kahf	Makki	**The Cave** narrates three important events, the story of the companions of the Cave, the voyage of Prophet Musa and the story of Zul-Qarnain (literally means "the one with two horns"), also patience, and faith.	18	Abu Darda’ reported Allāh’s Apostle (ﷺ) (may peace be upon him) as saying: If anyone learns by heart the first ten verses of the Surat Al-Kahf, he will be protected from the Dajjal. (Sahih Muslim)

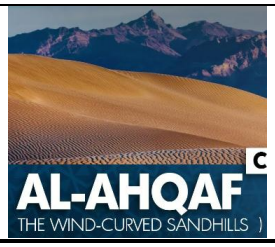
مَرۡيَم	Maryam	Makki Prostration : 19: 58	**Mary** Story of Maryam and Prophet Isa. Prophets-Zakariya, Yahya, Isa, Ibrahim, Musa, Isma'il, Idris (AS). Yahya was born six months before Isa (AS). *"Indeed, those who believe and do righteous deeds—the Most Compassionate will ˹instill˺ love ˹for them˺ in ˹the hearts of˺ others." (19:96)*	19	 AtlasIslamica ... رضي الله عنها Chamber of Bibi Maryam
طه	Tâ-Hâ Taa haa	Makki	**Tâ-Hâ** story of Prophet Musa, story of Sa'meri of Israel. The soul can be purified by prayer and praise of the Almighty Allāh	20	طه
الأنبيَاء	al-Anbiya'	Makki	The Prophets stories of various Prophets. The grandeur of Quran and the Prophet (ﷺ) have been described. Quran is sufficient for anything in the whole system of life. The last Prophet Muhammad (ﷺ) is a mercy for the worlds – رَحْمَةً لِّلْعَالَمِينَ rahmatal lil'aalameen (21:107)!	21	**The Prophets and Maryam by order of verses in this surah:** 1.Musa, 2.Harun, 3.Ibrahim, 4.Lut 5.Ishaq, 6.Yaqub, 7.Nuh, 8.Dawud, 9.Sulayman, 10.Ayyub, 11.Ismail, 12.Idris, 13. Dhul-Kifl, 14.Dhun-Nun(Yunus), 15.Zakariya, 16.Yahya, 17. Maryam(indirectly-the Lady) and her son (18. Isa), 19. Muhammad (ﷺ) as pronoun
الحَج	al-Hajj Some verses revealed at Mecca, some at Madina	Makki Prostration : 22: 18, 22: 77	**The Pilgrimage** The importance of Hajj and devotion to Allāh and warning to disbelievers. Unity of Allāh and helplessness of idols.	22	

المُؤمنون	al-Mu'minun al-mu'minoon /	Makki	**The Believers** Detail the qualities of believers story of **Prophet Nuh(AS)** **Six qualities of the believers are mentioned**	23	1.who are humble (submissive)- khashi`un in prayers. 2. turn away from vain talk. 3. who pays Zakat. 4. guard their private parts. 5. keep their trust and promise. 6.who keep guard to their prayers- observing them at their appointed times
النُّور	an-Nur/ an-noor	Madani	Allāh is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp; the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon Light. Allāh guides to His light whom He wills. And Allāh presents examples for the people, and Allāh is Knowing of all things.(24:35)	24	**The Light** Verse(24:35) "…Light upon Light…." deals with family life, social laws and morality Allāh annulled the slanderous, false charges and declared the sanctity of the family of the Prophet. Verse of Nur.
الفُرْقان	al-Furqan al-furqaan	Makki Prostration : 25: 60	**The Criterion (of right and wrong)** Light symbolizes knowledge, while darkness -ignorance. The contrast has been fully discussed.	25	 **Twelve traits** of 'Ibadur-Rahman (Servants of the Most Merciful) in 25(63- 74)
الشُّعَرَاء	ash-Shu`ara'	Makki	**The Poets** Allāh consoles the Prophet (ﷺ), Stories of rejection faced by the Prophets.	26	**The Prophets by order of verses in this surah:** 1.Muhammad (ﷺ) as pronoun, 2.Musa, 3.Harun, 4.Ibrahim, 5.Nuh, 6.Hûd, 7.Ṣâliḥ, 8.Lut, 9. Shu'aib, 10. Jibreel (AS)- Roohul Ameen

النَّمْل	an-Naml	Makki Prostration : 27: 26	**The Ants** Prophet Suleiman's wisdom, Kingdom and miracles, Queen of Sheba, The story of Prophet Musa and his miracles	27	
القَصَص	al-Qasas	Makki	**The Narrative/Stories** Detailed story of Prophet Moses(AS) from his birth to his final success against Pharaoh	28	"Indeed, [O Muhammad (ﷺ)], you do not guide whom you like, but Allāh guides whom He wills." (28:56)
العَنكبوت	al-`Ankabut al-`ankaboot	Makki	**The Spider** The main theme is that the staunch believers in odds and troubles get success- stories of the Prophets.	29	"The example of those who take allies other than Allāh is like that of the spider who takes a home. Indeed, the weakest of homes is the home of the spider, if they only knew." (29:41):
الرُّوم	ar-Rum ar-room	Makki	**The Romans** The chapter predicted triumphs of Islam *"And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought."(30:21)*	30	*"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]." (30:41)*
لقمَان	Luqman luqmaan	Makki	**Luqman** emphasize the success of believers in the end Advice from Luqman to his son about faith, morality, and gratitude.	31	"And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."(31:19)
السَّجدَة	as-Sajdah	Makki Prostration : 32: 15	**The Prostration** Describes the mystery of creation and Resurrection. Reflect on creation and submit to Allāh	32	"No soul knows what joy is kept hidden for them as a reward for what they used to do." (32:17)

الأحزَاب	al-Ahzab/ al-aHzab	Madani	**The Allies/Combined Forces** Lessons from the Battle of the Trench. The relation of women with men, particularly the status of the wives of Prophet (ﷺ) (mothers of entire Muslims) has been mentioned	33	
سَبَأ	Saba'/ as-Saba'	Makki	**Sheba** Ingratitude of the people of Saba city, in Yemen - destroyed by a flood. Favors on Dawud and Sulayman (AS)- mentions Sulayman (AS)-death exposed by termites	34	Sulayman (AS)-death exposed by termites eating staff after devils finished building the temple .The Qur'an mentions that the jinn and other beings worked under his command to build the temple structure (Qur'an 34:12-13)
فَاطِر	Fatir / FaaTir	Makki	**The Creator/ Originator - Allāh**	35	Allāh's power as the Creator and Sustainer of all.
يس	Yā-Sīn yaa seen	Makki	**'Ya Sin' heart of Qur'an** "For everything there is a heart, and the heart of Quran is the surah **'Ya Sin'**." (Tirmizi)	36	In a tradition mentioned in Abu Dawood the Prophet told to recite the chapter on dead bodies. Usually Surah Ya-Sin is recited while a person is dying.
الصَّافات	as-Saffat aS-Saaffaat	Makki	The Rangers (who set the Ranks) Prophet stories- 1.Nuh 2.Ibrahim 3.his son(Ismail) 4.Ishaq 5.Musa 6.Harun 7.Ilyaasa 8.Lut 9.Yunus	37	﴿١٧٩﴾ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ The Prophet Muhammad ﷺ emphasized sending Salawat (blessings) not only upon himself but also upon all the prophets and messengers of Allāh as here in the last verses of surah 37
ص	**Sâd/** Saad another name is Dawood	Makki Prostration 38: 25	**Sâd** (The Letter Saad) Reflect upon Prophets - Dawood and Suleiman (AS) possessing a mighty kingdom faced trials. Forgiveness for the humble repentant who turns to Allāh.	38	Trial of Ayyub (AS) and mention of other Prophets- Ibrāhīm, Isḥāq, and Yaʿqūb. Then Ismāʿīl, Elisha /Al-Yasa-a, and Dhal-Kifl

الزُّمَر	az-Zumar	Makki	**The Troops Companies/Groups/ Crowds/** A call to sincerity in worship and warnings about hypocrisy. **strongest message of hope for sinners 39:53**	39	Say you, 'O My servants who have committed excesses against their own souls! Despair not of the mercy of Allāh. Truly, Allāh forgives all sins, Verily He is the Forgiving, the Merciful. (39:53)
غَافِر	Ghafir/ also as "Al-Mu'min"	Makki	**The Forgiving One** First of the seven continuous Surahs starting with "Ha-Meem" حم Struggle of Prophet Musa against Pharaoh. Then a believer belonging to Quibti (Coptic) tribe rose and defended Musa (AS)	40	It's narrated that reciting the first three verses (40:1-3) along with Ayatul Kursi (verse 255 of Surah Al-Baqarah) in the morning will protect the reciter until evening and reciting them in the evening will protect them until morning.
فُصِّلَتْ	**Fussilat** or **Ḥā Mīm as-Sajdah**	Makki Prostration: 41: 38	**Fussilat** (Revelations or **Explained in Detail)** **Sūrat Ḥā Mīm as-Sajdah** (Arabic: سورة حم السجدة) Evidence of Allāh's greatness through creation. Prophets' stories- Aa'd, Thamud	41	كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآناً عَرَبِيّاً لِّقَوْمٍ يَعْلَمُونَ
الشُّورَى	ash-Shura ash-shooraa	Makki	**The Counsel/ Consultation** The importance of mutual consultation in decision-making.	42	حم ﴿١﴾ عسق ﴿٢﴾
الزُّخْرُف	az-Zukhruf	Makki	**The Embellishment/ Ornaments (of Gold)** Critique of materialism, rejection of idols. False pride in wealth	43	
الدُّخان	ad-Dukhan ad-dukhaan	Makki	**The Evident Smoke or Drought** The infidels of Makkah were faced with drought due to invocation of the Prophet (SAW)	44	

الجاثِية	al-Jathiyah al-jaathiyah	Makki	**The Kneeling (crouching) one** Jathiyah - kneeling mentioned in 45:28 Signs of Allāh's creation and the fate of disbelievers. The favors given to the people of Israel have been mentioned	45	وَسَخَّرَ لَكُمْ مَّا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ جَمِيعاً مِّنْهُ إِنَّ فِي ذَٰلِكَ لَأَيَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought.(45:13)
الأحقاف	al-Ahqaf Wind curved sandhills	Makki	Sandhills (Sand Dunes) al-Ahqaf mentioned in verse 21. This last surah of HA-MIM group. Story of the people of 'Ad and their downfall.	46	
مُحَمَّد	Muhammad /	Madani	Guidance of life and strategy of war for the Prophet Muhammad (SAW) The Muslims are advised to spend their wealth in the way of Allāh.	47	
الفَتْح	al-Fath - mentioned in the first verse	Madani	**The Victory** Treaty of Hudaybiyyah and the promise of victory.	48	The first four verses of **Surah Al-Fath (48:1-4)** hold great significance
الحُجُرات	al-Hujurat/ al-Hujuraat (the inner apartments)	Madani	**The Chambers** Etiquette /Manner of conversation with the Prophet. Social conduct, avoiding gossip, and promoting unity "Indeed, the most noble of you in the sight of Allāh is the most righteous- the most God-fearing among you (atqākum)." — Surah Al-Hujurat (49:13)	49	"O you who have believed, avoid much [negative] assumption. Indeed, some assumptions are sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allāh; indeed, Allāh is Accepting of repentance and Merciful." (Quran 49:12)
ق	Qaf qaaf	Makki	**The Letter Qâf** Reflection on resurrection and the power of Allāh.	50	Mentions- People of Nuh, Rass, Thamud, Aad, Pharoah, and Lut. And the men of wood and the people of Tubba.

الذَّارِيَات	ad-Dhariyat ad-dhaariyaat (the Dust-scattering winds)	Makki	**The Scatterers** the truth of the occurrence of the Judgment Day has been emphasized. Prophet Ibrahim has been given the glad tidings of a son	51	
الطُّور	at-Tur / aT-Toor The Mountain Toor	Makki A.S.)	As for those who believe and whose descendants follow them in faith, We will elevate their descendants to their rank, never discounting anything of the reward of their deeds. Every person will reap only what they sowed (52:21)	52	By the Mount that is the name of the mountain on which Allāh spoke to Moses -The Mountain Toor/ Jabal Al-Lawz- reportedly in the Saudi Arabia
النَّجْم	an-Najm	Makki Prostration 53: 62	**The Star** The miraculous night journey (Isra) of Prophet Muhammad (ﷺ)	53	Ibn Masood says that it is the first chapter which was recited by Prophet openly before a gathering.
القَمَر	al-Qamar	Makki	**The Moon** This chapter was revealed when the miracle of moon-split occurred at Mina in Mecca five years before migration. Stories of past nations that ignored warnings.	54	
الرَّحمن	ar-Rahman/ ar-raHmaan **the All-Merciful**	Unknown (Likely Madani)	**The Most Merciful (THE MOST AFFECTIONATE)** Highlights Allāh's mercy and the blessings of creation. Ibn Arabi (1165–1240 CE), considered **"Ar-Rahman"** the greatest name of Allāh	55	Ibn Arabi, May the mercy of Allāh be upon him, said: "mercy is the **fundamental reality of existence**." "The Reality (Al-Haqq) is the All-Merciful (Ar-Rahman) and the world is the place of His mercy."
الواقِعَة	al-Waqi`ah	Makki	**The Inevitable Event (That Which is Coming)** "one who recites this chapter daily in the night, he would never face starvation"- Imam Al-Suyuti and Ibn Kathir	56	Hazrat Anas narrates from the Prophet(ﷺ) that this chapter is the chapter of wealth and prosperity Description of the Hereafter and its divisions.

الحَدِيد	al-Hadid/ al-Hadeed	Madani	**The Iron** ***"And We sent down iron…(57:25)*** Encouragement to strive in Allāh's path. **The** heaviest elements, like **iron**, however, are only **formed** in **the** massive stars which end their lives in **supernova** explosions- NASA	57	Ibn Kathir says that the best verse in Surah Al-Hadid is verse [3] هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
المُجادَلة	Al Mujadalah , al-Mujadilah	Madani	She Who Pleaded (The pleading women) Social justice and dispute resolution.	58	وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ And in Allah let the believers put all their trust. v. 58-10
الحَشْر	al-Hashr	Madani	The Prophet ﷺ, said: Whoever says three times in the morning, أعوذ بالله السميع العليم من الشيطان الرجيم and recites the three verses from the end of Surat al-Hashr, Allāh will assign 70,000 - seventy thousand angels to do "istigfar" for him until the evening, and if he dies that day, he will die a martyr. Whoever says it in the evening will have the same status(al-Tirmidhi)	59	The Gathering (on the day of judgement) /Exile Lessons from the exile (in 4 AH /625 CE) of the Banu Nadir- a Jewish tribe that lived in Madinah. Some of them went to **Jericho in Palestine (near Dead Sea) and Adhri`at (Daraa) in Syria**-Ash-Sham-*which is the area of the grand Gathering and Resurrection,* while others went to Khaybar - Tafsir Ibn Kathir Tafsir Ibn Abbas and others.
المُمتَحَنة	*Al-Mumtahinah* , al-Mumtahanah	Madani	**She Who is Tested/ Examined** Rules for dealing with non-believers. Allāh has warned the Muslims not to have any relation or friendship particularly with such non-believer enemies who are at war with them.	60	رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ 'Our Lord in You we put our trust and to You we turn penitently and to You is the journeying (words of Ibrahim A.S.)

الصَّف	as-Saff/ as-saff	Unknown (Likely Madani)	**The Ranks** Encourages unity and striving in the path of Allāh. There should be complete harmony between speech and action and they should fight unitedly arranging themselves in ranks against the enemies.	61	It has been told to Muslims that Moses and Christ were sent towards Israel, but they did not properly treat them and divide their teachings. Muslims are warned not to behave with the last Messenger in the same manner.
الجُمُعة	al-Jumu`ah / Jumua‘ah	Madani	**The Friday (Day of Congregation- Friday prayer)** mainly signifies the prayer of Jumu'ah	62	Importance of the prayer of Friday has been explained, and Muslims have been commanded to be attentive to the prayer Jumu'ah- one should not engage himself in worldly affairs and address of the Prophet.
المُنافِقُون	al-Munafiqun/ al-munafiqoon	Madani	**The Hypocrites** Warns against hypocrisy and insincere faith.	63	The leader of the hypocrites was **Abdullah bin Ubayy bin Salul**
التَّغابُن	at-Taghabun/ at-taghaabun	Unknown (Makki/ Madani)	**The Cheating/ disillusion/ Mutual Loss and Gain** (MANIFESTATION OF THE LOSSES) The word at-Taghabun comes in the 9th verse	64	"Day of Mutual Loss and Gain" (Yawm at-Taghabun) – Some will face loss (disbelievers), while others will gain success (whoever believes in Allāh and does good,)
الطَّلاق	at-Talaq,	Madani	The Divorce- the permission of divorce has been given in dire necessity mainly deals with certain rules regarding divorce and family matters	65	*“And whoever fears Allāh – He will make a way out for him and will provide for him from where he does not expect.” [Surah At-Talaq 65:2–3]*
التَّحْريم	at-Tahrim / at-taHreem	Madani	**The Prohibition** Lessons from the Prophet’s personal life. Muslims must prioritize Allāh’s pleasure over anything else. Examples of the wife of Nuh (AS) and the wife of Lut (AS) (sent to the hell- fire) and the wife of Pharaoh (who is promised Paradise).	66	يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا O you who have believed, repent to Allāh with sincere repentance (66:8) And [the example of] Mary, the daughter of 'Imran, who guarded her chastity. (66:12)
المُلْك	al-Mulk	Makki	**The Kingdom (Dominion) Sovereignty**	67	**Virtues of surah al-Mulk**

Hazrat Ibn Abbas (رضي الله عنه) narrates in Tirmizi that a companion of the Prophet ﷺ set up a tent over a grave not knowing that there was a grave at the place, then all at once he heard that someone was reciting this chapter Al-Mulk and he completed its recitation in full. The companion went to the Prophet and related to him the entire story. The Prophet (ﷺ) told that this chapter is a safeguard from torment of Allāh. It relieves its reciter from the torment of the grave.
Hazrat Abu Huraira (رضي الله عنه) narrates in Abu-Dawood and Tirmizi through Prophet ﷺ that chapter Al-Mulk is a chapter in the Book of Allāh and has thirty verses only. The chapter interceded for a man, and he was forgiven.
Hazrat Aysha (RadiyAllāhu Anha) says the Prophet ﷺ (Sallallaahu Alaih-e-Wasallam) used to recite this chapter every night both during journey or stay.

القَلَم	al-Qalam	Makki	The Pen “Noon, By the Pen (with which He has inscribed the records of all creatures in the Preserved Tablet) and what they inscribe (that is the angels of good and righteousness)” (68:1)	68	 نٓ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ ١ "And indeed, you are of a great moral character."(68:4)
الحَاقّة	al-Haqqah al-Haaqqah	Makki	**The Inevitable Reality/truth** Vivid descriptions of the Day of Judgment. Believers' accounts will be placed in their right hands, joyous and dignified. Disbelievers' in their left hands, and they will experience terrible treatment.	69	It has been declared on oath that the inevitable truth (Doomsday) shall necessarily occur. The people of Thamud, Aad and Pharaoh did not believe in the Doomsday, so they faced their horrible destruction.
المَعارج	al-Ma`arij	Makki	The ascending stairways (steps)/ The Ways of Ascent (the ascension routes of the angels which are the heavens)	70	{Indeed, humankind was created impatient} {distressed when touched with evil} {and withholding when touched with good} (verse 19,20,21)

نُوح	Nuh NooH	Makki	**Noah** discusses the struggle and works of Prophet Nuh (AS) 10. 'And I said, 'beg forgiveness of your Lord, He is Most Forgiving. 11. 'He will send down upon you rain in torrents. 12. 'And He will help you with wealth and children and will make for you gardens and will make for you streams.	71	 فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾ وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا ﴿١٢﴾
الجنّ	al-Jinn	Makki	**The Jinn** revealed at Mecca when Prophet was returning back from Taif and stayed at a place -Nakhla. The Prophet recited Quran which was heard by a spiritual creation (jinn).	72	"And the jinn He created from a smokeless flame of fire." (Surah Ar-Rahman 55:15) "And the jinn We created before from scorching fire." (Surah Al-Hijr 15:27)

Jinn is hidden from the open eyes of men. There are believers and non-believers among Jinn too like human beings. The last Prophet ﷺ is the Prophet of men and Jinn both.
Allama Raghib Isfahani (died 502 AH/1108 CE) opines that there are three kinds of spiritual creation. The first are those who are good and virtuous and nothing else, they are angels. The second are those who are nothing except evil, they are the devils. The third are those in whom there are both good and bad, they are jinn.
Allama Thanaullah Pani Pati (d. 1225 AH/1810 CE) says, "Jinn possess bodies in which there are life and spirit like animals. They possess wisdom like human beings. They are hidden from the open eyes of the people, so they are called Jinn. They have been created from fire as Adam was created from clay. There are males and females both in them. They give birth to children too. But there is no male or female among Angels! In Islamic theology, angels are believed to be created from Nur, a divine light or energy!
"The angels were created from light, the jinn from a smokeless flame of fire, and Adam from what has been described to you (clay)." (Sahih Muslim)

المُزَّمّل	al-Muzammil	Makki	**The Enshrouded one** Encourages prayer, patience, and perseverance.	73	The Mantled One/ enshrouded one

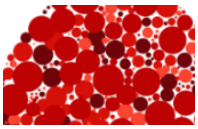
المُدَّثِّر	al-Mudathir al-muddaththir	Makki	The Prophet ﷺ has been addressed in this chapter as O Muddaththir (cloaked one) After seeing the angel sitting in between earth and heaven he was afraid and told his wife Khadija to get him mantled (clothed) She got him mantled. Then Jibrael (AS) came and called him O mantled one.	74	**The Cloaked (Clothed) One (The man wearing a cloak)** 74:31 – Explanation of the role of angels (guardians of Hell) and the number 19 as a test for people. 74:53-56 – Affirms that people will only remember Allāh when He wills.
القِيامَة	al-Qiyamah	Makki	**The Resurrection** The Prophet ﷺ used to repeat hastily the word of revelation heard from Jibrīl so that he may not forget any word. Allāh helped the Prophetﷺ and forbade him to be in haste. Vivid imagery of the Day of Resurrection	75	Allāh declared that it is His responsibility to preserve the revelation in the heart of His beloved Prophet ﷺ. "Undoubtedly, it is upon Us to bring it together (in your breast to preserve or ˹make you˺ memorize) and to recite it." (75:17). Then it is for Us to explain it by making you comprehend it (75:19)
الإنسان	al-Insan (The Man) or AL-DAHR (The Time)	Makki	**The Man** The creation of humans and their trials. Then the condition of worldly people has been explained	76	
المُرسَلات	al-Mursalat	Makki	The Emissaries (Those Sent Forth in succession- Winds or Angels) Warnings about the Day of Judgment- Allāh takes vows of several things to emphasize the occurrence of the Day of Resurrection	77	**Messenger of Allāh ﷺ recited it in the Maghrib** prayer (i.e., before he died)." (Al-Bukhari and Muslim) Allāh swears oaths in this Surah by various phenomena to assert that the Resurrection will certainly take place.
النَبَأ	an-Naba' other names are Amm and Amma Yata Saa-aloon	Makki	**The Tidings/ Announcement (The Great News)** The Day of Judgment is described and the fate of the righteous and wicked.	78	The mountains are rooted as **pegs** On the Judgement day the sky will open like gates, and mountains will vanish. No one can intercede except with the permission of Allāh.

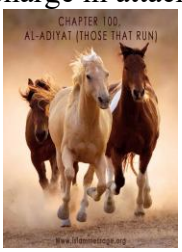
النازعات	an-Nazi`at	Makki	Those Who Pull Out/ Those Who drag forth / The Setting Stars How the angels take the souls of the disbelievers and believers and what do they do with these souls. Description of the Judgement day.	79	 The infidels were asking time and date of the occurrence of the Day. It concerns Allāh only. The duty of the Messenger ﷺ is to warn the people.
عَبَس	`Abasa	Makki	**He Frowned** A blind companion of the Prophet Abdullah Ibne Maktoom (RA) a relation of Hazrat Khadija (RA) came to the Prophet ﷺ at a time when he was busy in preaching and discussing Islam with some big leaders of Mecca and he briefly frowned and did not respond to his request.	80	Allāh gently **reprimands** him, reminding him that the blind man was sincere in seeking guidance, while the disbelievers were arrogant. Importance of treating everyone with respect and kindness. Those who are proud of their wealth and status and devoid of sincerity are not required in Islam
التَّكْوِير	at-Takwir at-takweer	Makki It has been said that anyone after reciting this surah blows over a diseased eye, by will of Allāh, the disease shall be cured.	**The Overthrowing /Cessation / The Folding /Rolling Up** In Tirmizi it has been narrated that the Prophet ﷺ told that one who desired to see the Day of Resurrection as it was before his eyes, he should recite chapters **81, 82 and 84**. **Twelve cataclysmic (large-scale and violent event)** events that will accompany the resurrection and the advent of the Day of Judgment	81	1)Sun is put out/ sunshine is folded up, 2) stars fall 3) mountains in motion when they are blown away becoming as scattered dust 4) pregnant camels are neglected 5) wild beasts are gathered together,6) seas are set on fire 7) the souls are coupled/paired up with their bodies 8) girl buried-alive is asked why she was slain 9) scrolls containing the deeds are unrolled 10) the sky is stripped off -torn away from its place just as the skin of a sheep is stripped off 11) Hellfire is fiercely flared up 12) Paradise is brought closer to the eligibles.
الإنفِطار	al-Infitar al-infiTaar	Makki	**Split open / Shattering /The Cataclysm/ Cleft Asunder- violently separated into two or more pieces** The chapter deals mainly with The final moments before Resurrection	82	vivid imagery of the universe collapsing: "When the sky is cleft asunder," "When the stars are scattered," "When the seas burst forth," "When the graves are overturned."

المُطـَفِّفِين	Al-Mutaffifeen /	Unknown (Makki/ Madani)	**The Defrauders (THE GIVING OF SHORT MEASURE)** Stern warning to the cheaters- Condemns cheating in trade and business.	83	The infidels see the believers maliciously and when they pass by them laugh at them and hatefully wink at them among themselves. On the Day of Resurrection, the believers would laugh at the infidels.
الإنشِقاق	al-Inshiqaq	Makki	The Rending/Tear into pieces/ ruptured / **(THE RENDING ASUNDER)**	84	Events of the Day of Judgment. All human beings willingly and unwillingly shall be presented before the Lord the Creator of the entire universe.
البُروج	al-Buruj	Makki	**the Constellations- a group of stars forming a recognizable pattern** (THE ZODIACAL SIGNS) The Story of the Persecuted Believers (Verses 4-9) Reference to the People of the Ditch (Ashab al-Ukhdud)	85	"Blessed is the One Who has placed constellations in the sky, (The twelve constellations)- sūrat al-Furqān Q. 25:61 The enemies will die their own death just like Pharaoh and Thamud died and truth prevailed.
الطّارق	at-Tariq	Makki	**The Night-Comer/Visitor** Allāh's power, the reality of the Hereafter, and the certainty of resurrection.	86	al-tāriq actually denotes any thing that comes by night including stars because they come out at night.
الأعلى	al-A`la	Makki	**The Most High** سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى Reflect on Allāh's creation and strive for piety. This surah is often recited in daily prayers (especially in witr, Friday and Eid prayers) Hereafter being better is mentioned in the scrolls of the ten scrolls of Ibrahim (AS) and the Torah of Musa (AS).	87	Glorify the name of your Lord Most High, This is its outward meaning. In its inner meaning, it is to witness Him (mushāhadatuhu) through remembrance (dhikr) during the ritual prayer without witnessing anything else. His words, Exalted is He

الغاشِيَة	al-Ghashiya	Makki	**The Overwhelming Event/Calamity; Enveloper**/ Scenes of the Hereafter. The faces of the disbelievers will be downcast, exhausted, and entering the Hellfire. The faces of the righteous will be joyful, entering Paradise.	88	(THE OVERSPREADING) Tiding of the Enveloper! the Resurrection so called because it 'envelops' creatures with its terrors.
الفَجْر	al-Fajr	Makki	**The Dawn/ by the dawn of each day** [*Dawn refers specifically to the time when the sun rises, the very beginning of daylight- transition from night to daytime]* Allāh consoles the faithful by quoting the example of previous oppressors-Thamud and pharaoh	89	"By the dawn, that is, by the dawn of every day. and by the ten nights the first ten nights of Dhū'l-Hijja" (89:1-2) "O soul at peace, return to your Lord, well-pleased and well-pleasing. So enter among My servants, and enter My Paradise." (89:27-30)
البَلَـد	al-Balad	Makki	**The City** Struggles of life and the rewards of righteousness. "I swear by this land (city) of Makkah" (90-1) We certainly created man (al-insān) in a state of toil and hardship struggling with the tribulations of this world and the calamities of the Hereafter. (v 90-4)	90	"…to give food in times of famine, to an orphan of near kin, to a poor person in distress (90:14,15,16) "Again he should be of those who believed and counseled among themselves to be steadfast and counseled among themselves to be merciful. (90-17)
الشـَّمْس	ash-Shams	Makki	**The Sun** contrast between good and evil. The person who uses his ability diligently and carefully, succeeds, but who becomes slave of his personal desires, and leaves right path, would be a loser in both worlds	91	Swearing by the sun, moon, day, night, sky, and earth as signs of His power. The Human Soul – Allāh inspires the soul with knowledge of right and wrong- good and evil.

اللَّيل	al-Layl	Makki	**The Night /on the night/ by the night** Men strive for different objects, and their effort bring different fruits. the consequences of one's choices in both this life and the Hereafter.	92	Both surahs (91 and 92) carry profound meanings about the contrast between righteousness and evil. This Surah serves as a powerful reminder of personal responsibility.
الضُّحى	Ad-Duhaa	Makki	**The Morning/Early Hours/ The forenoon/ The Morning brightness** the revelation was not received by the Prophet ﷺ for a few days. The infidels began to say that Allāh has left Muhammad ﷺ, so this chapter was revealed.	93	 "And undoubtedly, soon your Lord will give you (Muhammad ﷺ) so much that you will be satisfied" (93-5)
الشَّرْح	ash-Sharh **Surah Al-Inshirah**	Makki	**The Expansion/ Relief** The Prophet has been consoled by declaring that with every difficulty there is ease. Surah Ash-Sharh(94) is often paired with *Surah Ad-Duha* (93), as both console the Prophet (ﷺ) and emphasize Allāh's mercy during challenging times.	94	'We did indeed expand' your chest for you O Muhammad (SAW) by means of prophethood and otherwise. The repetition of "with hardship comes ease" implies that for every single difficulty, Allāh provides not just one, but "two forms of ease"
التِّين	at-Tin	Makki	**The Fig** Humans are created in the best form -the man can rise to the highest degree of eminence but can degrade himself to the lowest position in creation unless they have faith and do good deeds. The **fig** is unique in its seed structure (a fleshy, hollow structure lined with tiny flowers inside), while the **olive** produces blessed oil, The **Prophet** ﷺ said: **"Eat olive oil and anoint yourselves with it, for it comes from a blessed tree."**	95	وَالتِّينِ وَالزَّيْتُونِ The fig is linked to Jerusalem-Isa (AS) The olive is tied to Mount Sinai, where Prophet Musa (Moses) received the Torah. Some scholars also connect the fig to Damascus and the olive to Palestine, both fertile and blessed lands.

العَلَق	al-`Alaq **IQRA OR AL-ALAQ**	Makki Prostration verse 96:19	**Recite/read/ the clot of blood** The first verse- "Recite (means bring recitation into existence) start with (in) the Name of your Lord Who created (all creatures)" Verses 96:1-5. are the first verses revealed to the Prophet Muhammad (ﷺ) in the Cave of Hira, Makkah.	96	 জমাট বাঁধা জমাট রক্ত This Surah emphasizes the importance of knowledge, the creation of humans, and the consequences of arrogance. It has 19 verses, and the surah is placed at 19th from the end (114 surahs)
القدر	al-qadr/ al-qadr	Unknown (Makki/ Madani)	**Greatness/ Honor The Majesty/ the Night of Ordainment(predestination).** (THE BLESSED OR VALUABLE) The significance of Laylat al-Qadr- *is better than a thousand months.* Lo! We revealed it (means the Qur'ān- in its entirety sending it down from the Preserved Tablet to the heaven of this world) on the Night of Ordainment/fate (that is the Night of great eminence.)	97	Every man's age, death, sustenance, rain and other things are measured out to the angels to be implemented for a complete year from one month of Ramadan to another. If an individual is destined to perform Hajj in the forthcoming year, it will be prescribed. According to Ibn ` Abbasؓ ،there are four angels in charge of cosmic planning: Israfil (Trumpet blower); Mika'il (provisioning food, rain, and natural resources); Azra'il; and Jibra'il- Tafsir Ma'arif Al-Qur'an
البَيِّنَة	al-Bayyinah/ al-bayyinah	Unknown (Makki/ Madani)	**The Clear Proof namely Muhammad (ﷺ) (SAW) THE CLEAR PROOF**	98	The people of the Book knew everything, but due to their selfishness and personal benefits, they left the path of truth.
الزلزَلة	Az-Zalzala/ Az-Zalzala **AL-ZILZAAL**	Unknown (Makki/ Madani)	**The violent Earthquake /Shaking/ rocking** / The earth's testimony on the Day of Judgment- shall inform of the good and evil deeds committed in it. whoever does an atom's weight of good/evil shall see it (means shall see its requital/payment)	99	When earth is shaken when it is rocked for the rising of the Hour

العَادِيات	al-`Adiyat	Makki	**The Assaulters/ Chargers those that run/ Galloping/dashing horses** Man himself is a witness that he is greatly ungrateful to Allāh. The very strong love of wealth have encircled the man.	100	War horses/ Chargers that charge in attack 
القارِعَة	al-Qari`ah	Makki	**The FRIGHTENING/ Terrible Calamity/ Striking Hour** It mentions the terrible and horrible conditions of the Day. The human beings would be like scattered months and the mountains would be like fluffed-up wool, showing complete chaos and destruction.	101	Often Paired with sura 100 Then it is told that he whose weight of goods would be heavy would enjoy a pleasant life on that Day but as for him whose scales weigh light in that his evil deeds outweigh his good ones would be cast into the scorching fire.
التَكاثُر	at-Takathur At-Takâthur	Makki	Worldly Gain/ (Piling of wealth)/ The rivalry in Worldly Gains “Then, undoubtedly, you shall surely be asked about the favours.”	102	People who focus solely on obtaining wealth lose sight of their ultimate goal. When faced with death, individuals will certainly realize the futility of their efforts.
العَصْر	al-`Asr	Makki	By Time! or it ‘asr can mean the period from the declining of the sun to sunset or it may denote the afternoon prayer. Verily man al-insān is in a state of loss (in all his bargaining)	103	except those who believe and perform righteous deeds and enjoin one another to follow the truth faith and enjoin one another to patience in maintaining obedience and in refraining from acts of disobedience.
الهُمَزَة	al-Humazah	Makki	**The Slanderer/ Defamer**	104	It condemns those who engage in **backbiting, slander, and mockery**, while also hoarding wealth arrogantly.

الفِيل	al-Fil	Makki	**The Elephant** - Elephant named Mahmūd and the men were Abraha, King of Yemen and his troops- unleashed upon them swarms of birds and made the attackers like straw-eaten up.	105	
قُرَيْش	al-Quraish	Makki	It was revealed at Makkah just after the revelation of the previous one. Allāh's blessings upon the Quraysh tribe-He provided them with safety and sustenance through the trade caravans that traveled in winter (to Yemen) and summer (to Syria).	106	The Prophet says, 'Allāh selected Kanana from the progeny of Ismail and from Bani Kanana Quraish was selected and from Quraish Bani Hashim was marked and from Bani Hashim I was chosen
المَاعُون	al-Ma`un	Makki	**The small kindnesses/ Daily Necessaries** The chapter depicts the character of disbelievers- do not care for orphans and needy and help not others.	107	al-Ma`un: Daily Necessaries such as a needle, cooking pot
الكَوْثَر	al-Kauthar	Makki	**Abundance of Good** **al-kawthar** -the name of a river in Paradise and his the Prophet (ﷺ)'s pool around which his community shall gather; A promise of blessings to Prophet Muhammad (ﷺ) after he lost two infant sons Qasim and Abdullah from Ummul Muminin Hazrat Khadija.	108	The enemies of the Prophet became very happy as they thought after Muhammad (ﷺ) his family would be eiminated. alAbtar 'the severed one' -a man who possesses no son. One whose race is cut off. Abundance of good can be attained by two means, i.e. offering prayer and giving sacrifice.
الكَافِرُون	al-Kaafirun	Makki	**The Unbelievers/ the infidels** approached the Messenger of Allāh ﷺ and proposed a compromise to him to the effect that he should worship their idols for a year, and they would worship Allāh for a year. [Qurtubi] The Prophet (ﷺ) recited the chapter with great courage openly before the infidels.	109	They were told clearly that there was no question of compromise. Sayyidah ` A'shahؓ reports that the Messenger of Allāh ﷺ has said that it is better to recite two surahs in the sunnah prayer of fajr, namely, the Surah Al-Kafirun and Surah Al-Ikhlas. Some traditions reported sunnah of Maghrib also.

النَّصر	an-Nasr	Madani	**The Divine Support / The Help/ Victory** the faithful were commanded to glorify Allāh and beg His forgiveness. The Prophet has been asked to pray for the forgiveness of his followers.	110	Hadrat Abdullah bin Abbas states that this is the last Surah of the Quran to be revealed, i. e. no complete Surah was sent down to the Holy Prophet(SAW) after it. (Muslim, Nasai, Tabarani, Ibn Abi Shaibah, Ibn Marduyah).

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّاباً (110:3)

then glorify with praise of your Lord that is continuously praising Him and seek forgiveness from Him; for verily He is ever ready to relent (yielding to a request.). (110:3)

The Prophet (ﷺ) after this sūra had been revealed would frequently repeat the words **subhāna'Llāhi wa bi-hamdihi** 'Glory and praise be to God' and **astaghfiru'Llāha wa-atūbu ilayhi** أَسْتَغْفِرُ ٱللَّهَ وَأَتُوبُ إِلَيْهِ' - 'I seek forgiveness from God and I repent to Him'; with the revelation of this final sūra he realized that his end was near. The victory over Mecca was in Ramadān of year 8; the Prophet s passed away in Rabiul Awal of the year 10.

المَسَد	Al-Masad Or AL-LAHAB	Makki	**The Palm (twisted) Fiber** Condemnation of Abu Lahab and his wife. Abu Lahab (Father of Flame) was the Nickname of ` Abd-ul-` Uzza, one of the sons of ` Abdul-Muttalib (grandfather of the Holy Prophet ﷺ). As he was ruddy in complexion, he was nicknamed Abu Lahab (Father of Flame).	111	Whenever the Holy Prophet ﷺ invited the people to Islamic Faith, Abu Lahab would stand up and cry lie to his message (Ibn Kathir) and once picked up a stone to hit him. Then this surah was revealed.

الإِخْلَاص	al-Ikhlas/ al-ikhlaaS	Unknown (Makki/ Madani) The controversy has been ended by accepting that itwas revealed two times in Mecca and Madina both.	**The Sincerity/ Purity of Faith /Unity** Declaration of Allāh's oneness. Tirmidhi has recorded on the authority of Sayyidna Abu Hurairah ؓ that once the Messenger of Allāh ﷺ asked the people to gather and said: "I shall recite to you a third of the Qur'an?" When the people had congregated, he recited Surah Al-Ikhlas and said: "This is equal to a third of the Qur'an." [Muslim].	112	Imam Ahmad (رح) has recorded a narration in his Musnad that a person came up to the Messenger of Allāh ﷺ and said, "I love this Surah [Al-Ikhlas] immensely." The Holy Prophet ﷺ ' replied: "Your love for it will cause you to enter Paradise." [Ibn Kathir]. This surah has 4 Verses 11+9+12+15= 47 letters Allāh loves the Messenger of Allāh ﷺ most and Surah Muhammad is 47th Surah Abjad Value-Sura Al-Ikhlas 200+231+240+311=982=9+ 8+2=19, number 19 is which Allāh mentioned in surah 74

The Prophet (ﷺ) heard a man saying in his dua:
"اللهم إني أسألك بأني أشهد أنك أنت الله لا إله إلا أنت، الأحد الصمد، الذي لم يلد ولم يولد، ولم يكن له كفوا أحد"
"O Allāh, I ask You by my testimony that You are Allāh, there is no god but You, the One, the Eternal Refuge, who begets not nor was begotten, and there is none like unto Him."
The Prophet (ﷺ) said: He has asked Allāh by His Greatest Name (Tirmidhi)

الفَلَق النَّاس	al-Falaq and an-Nas/ an-naas	Unknown (Makki/ Madani)	The Daybreak The Mankind These two chapters were revealed at one time.	113 114	It has been narrated that these two chapters were rehearsed by Jibrael to the Prophet ﷺ who was asked to recite them for removing enchantment(sorcery) from over him.

These last two surahs are very effective remedies for sorcery or magical spell, evil eye, and for all of the physical and spiritual calamities. Sura 113 has 5 verses and Surah 114 has 6 verses. Together 11 verses which, Prophet ﷺ recited one verse at a time and untied one knot each time (the sorcerer tied eleven knots).

Prophet ﷺ said: "Recite these two Surahs whenever you go to sleep and whenever you get up." [Nasa'i] According to another report, the Messenger of Allāh ﷺ has advised people to recite these two Surahs after every salah [Transmitted by Abu Dad and Nasa'i].
Prophet ﷺ said: "Recite قُلْ هُوَ اللَّـهُ أَحَدٌ and Mu'awwadhatain (the two protectors). Reciting them thrice in the morning and thrice in the evening will fortify you against all kinds of perturbations."

It has been narrated that Prophetﷺ used to pass both his hands over his entire body after reciting surah Ikhlas and two refugees (the last two surahs) and blowing over his pious hands every night before going to bed.

In a lengthy Hadith, Abu Dawud, Tirmidhi and Nasa'i have recorded that the Messenger of Allāh ﷺ said: "Anyone who recites Surah Al-Ikhlas and the mu'awwadhatain (المعوذتين) (i.e. "the two that provide protection" or "the two protectors" -the last two surahs of the Holy Qur'an) morning and evening, they shall be sufficient for him." In another narration, the wordings are: "They will suffice him against every affliction." [Ibn Kathir]
Imam Ahmad (رح) has recorded a narration in his Musnad on the authority of Sayyidna 'Uqbah Ibn ` Amir ؓ that the Messenger of Allāh ﷺ said: "I shall show you three such Surahs that are revealed in Torah, Injil, Zabur and the Qur'an. Do not sleep at night until such time that you have recited them. They are Surah A1-Ikhlas and the mu'awwadhatain." Sayyidna 'Uqbah Ibn ` Amir ؓ says that since I have heard this, I did not miss reciting them. [Ibn Kathir]

15 verses in the Qur’an that mention prostration.

“There are 15 verses in the Qur’an that mention prostration before God Almighty as a good action by God-fearing believers. Therefore, it is strongly recommended to perform such a prostration when we read or listen to any of these verses, whether during prayer or in any situation.
Some scholars are of the view that even if one has not performed ablution, one should prostrate oneself. These verses are given here, starting with the Arabic title of the surah which is followed by two numbers, the first indicating the surah, and the second indicating the verse: Al-Araf 7: 206; Al-Raad 13: 15; Al-Nahl 16: 50; Al-Isra 17: 109; Maryam 19: 58; Al-Hajj 22: 18 & 22: 77; Al-Furqan 25: 60; Al-Naml 27: 26; Al-Sajdah 32: 15; Saad 38: 25; Fussilat 41: 38; Al-Najm 53: 62; Al-Inshiqaq 84: 21 and Al-Alaq 96: 19. If you do not perform a prostration when you read or listen to any of these verses, you have done badly because you miss out on the reward of performing a prostration for Allah. You incur no sin and violate no divine order”
(Ref: https://www.arabnews.com/node/299992#:~:text=These%20verses%20are%20given%20here,Naml%2027%3A%2026%3B%20Al%2D)

The last verse to be revealed

Most scholars opine that the last verse to be revealed was verse 281 in Surah Al-Baqarah. Allah Most High says:

وَٱتَّقُواْ يَوۡمٗا تُرۡجَعُونَ فِيهِ إِلَى ٱللَّهِۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفۡسٖ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُونَ ٢٨١

And fear a Day when you will be returned (reunited) to Allāh. Then every soul will be compensated for what it earned, and they will not be wronged [i.e., treated unjustly]. (2-281)

And fear a day wherein you shall be returned to God namely the Day of Resurrection read the passive turja'ūna meaning 'you shall be returned' or the active tarji'ūna meaning 'you shall return' and every soul on that day shall be paid in full the requital of what it has earned what it has done of good or evil; and they shall not be wronged through any loss of a good deed or the incurring of an extra evil deed. (Tafsir al-Jalalayn, trans. Feras Hamza, 2-281)

The Prophet (Allah bless him and give him peace) lived for nine more days after the above verse was revealed, and then he died on the night before Monday, the second day of Rabi' Al-Awwal. [Suyuti, Al-Itqan]

https://seekersguidance.org/answers/seeking-knowledge/which-verse-of-the-quran-was-the-last-to-be-revealed/

Other Views

Imam Suyuti notes a difference in scholarly opinion regarding which verse was the last to be revealed.

Bukhari and Muslim narrated that Al-Bara' Ibn 'Azib (Allah be pleased with him) said: The last verses to be revealed were: "They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]" [Quran, 4:176]

Bukhari narrated that Ibn Abbas (Allah be pleased with him) said: The last verse to be revealed was the verse of Riba. Al-Bayhaqi narrated something similar from 'Umar (Allah be pleased with him). "O you who have believed, fear Allah and give up what remains [due to you] of interest ..." [Quran, 2:278].

Du’a’ (دعاء)- Supplication (Invocation) mentioned in the Holy Quran

Audio: https://archive.org/details/all-duas-supplications-from-the-holy-quran

Allāh (سبحانه و تعالى) (SWT)says **: .....وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ**
{وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ }

{And your Lord says, “Call upon Me; I will respond to you.”}. [Surat Ghafir 40:60].
And your Lord has proclaimed (has said) ‘Call upon Me and I will respond to you (in other words worship Me and I will reward you). Surely those who are too proud to worship Me will enter Hell, fully humbled.”
Allāh (سبحانه و تعالى) says:

{فَٱذْكُرُونِيٓ أَذْكُرْكُمْ وَٱشْكُرُواْ لِي وَلاَ تَكْفُرُونِ }

“So, remember Me; I will remember you. And be grateful to Me and do not deny Me.” (2:152)
Making dua is so essential for Muslims that the Prophet (ﷺ) said, **“**Du’a (supplication) is worship. **”** [Abu Dawud].
From Abu Hurairah from the Messenger–*sallAllaahu alayhi wa sallam*–:
‘Whoever does not supplicate (make *Dua’*) to Allāh, then Allāh is angry with him.’
Collected by Bukhari in ‘Adab al-Mufrad’, Tirmidhi, Ibn Majah, al-Hakim, Ahmad, Ibn Abi Shaybah, al-Bayhaqi in ‘ash-Shawba’ and by Tabaraani.

Importance of Salah upon the Prophet Muhammad (ﷺ) (PBUH)
Surah Al-Ahzab (Chapter 33), verse 56 of the Quran:

{إِنَّ ٱللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى ٱلنَّبِيِّ يٰأَيُّهَا ٱلَّذِينَ آمَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيماً }

Indeed, Allāh and His angels bless (send blessings upon) the Prophet Muhammad (ﷺ). **O you who believe**! **Ask [Allāh to confer],** (or invoke) blessings on him (ﷺ)and invoke peace upon him (ﷺ) (**greet him with a worthy salutation)** in a worthy manner, in other words say ‘O Allāh bless our master Muhammad (ﷺ) and grant him peace’ Allāhumma sallī ‘alā sayyidinā Muhammad wa-sallim”.

Here is **a list of prayers (dua’s) made by the Prophets and other notables mentioned in the Holy Qur'an**, organized by **Prophets (**Each includes the Qur'anic reference)
except for a few deviations. These prayers are essential for every Muslim.

Du’a’ regarding Prophet Muhammad (ﷺ) (PBUH)
1. رَّبِّ زِدْنِي عِلْماً
"My Lord, increase me in knowledge." (Surah Ta-Ha 20:114)
فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ وَلاَ تَعْجَلْ بِٱلْقُرْءانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ زِدْنِي عِلْماً

So exalted be (high-above all) is Allāh, the Sovereign, the Truth. And, [O Muhammad ﷺ], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge." (that is knowledge of the Qur'ān thus every time something of it was revealed to him his knowledge increased because of it.) **20:114**

2.. (v.17:80)
وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَٱجْعَل لِّي مِن لَّدُنْكَ سُلْطَاناً نَّصِيراً
And say, “My Lord! Grant me an honorable entrance and an honorable exit and give me a supporting authority from Yourself.”

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3. Dua for Forgiveness:
رَبِّ اغْفِرْ وَارْحَمْ Surah Al-Mu’minun (23:118) ...
"My Lord, forgive and have mercy, and You are the best of the merciful."
وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأنتَ خَيْرُ ٱلرَّاحِمِينَ

Dua of Aadam (A.S.)
[ʿalayhi s-salām (عليه السلام), "peace be upon him”]
*Dua of Adam (A.S) to Allāh in repentance (**7:23**):*

4.
رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“Our Lord! We have wronged ourselves (by our act of disobedience)**. If You forgive us not and** have mercy on us; **we shall certainly be of the losers.”** (Al-Qur’an, 7:23)

Dua of Nuh(Noah) (A.S):
[ʿalayhi s-salām (عليه السلام), "peace be upon him”]

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5. Prophet Nuh (AS) – Prayer for Victory Against Disbelievers
"My Lord, help me because they have denied me."
(Surah Al-Mu’minun 23:26)

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6. And his prayer for forgiveness:
قَالَ رَبِّ إِنِّيَ أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلاَّ تَغْفِرْ لِي وَتَرْحَمْنِيَ أَكُن مِّنَ ٱلْخَاسِرِينَ

"[Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers...."
(Surah Hud 11:47)

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7. Dua for Help Against His People:
رَبِّ إِنِّي مَغْلُوبٌ فَانتَصِرْ
"My Lord, I am overpowered, so help me!"
Surah Al-Qamar (54:10)

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8. Dua for Forgiveness for Himself, Parents, and Believers:

رَّبِّ ٱغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِناً وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ وَلاَ تَزِدِ ٱلظَّالِمِينَ إِلاَّ تَبَاراً

“My Lord, forgive me and my parents (both of whom were believers) and whoever enters my house (my dwelling or my place of worship) as a believer and believing men and believing women (to the Day of Resurrection) and do not increase the evildoers except in ruin’ in destruction (and thus they were destroyed).”

Du’a of Ibrahim (Abraham) (A.S):
[ʿalayhi s-salām (عليه السلام), "peace be upon him”]
9. To accept the work

وَإِذْ يَرْفَعُ إِبْرَٰهِيمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

And ˹remember˺ when Abraham raised the foundation of the House with Ishmael, ˹both praying,˺ “Our Lord! Accept ˹this˺ from us. You are indeed the All-Hearing, All-Knowing. (2:127)

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10. The Cow, 2:128
رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ

“Our Lord! Make us Muslims, submissive to You, and of our offspring, a community Muslim, submissive to You. Show us our rites of worship and turn to us in grace (accept our repentance-for our inability to worship You as worshipping You requires). Surely You are the One Who accepts repentance (and returns it with liberal forgiveness and additional reward), the All-Compassionate (most Merciful).” **2:128**

رَبِّ ٱجْعَلْنِي مُقِيمَ ٱلصَّلَاةِ وَمِن ذُرِّيَتِي رَبَّنَا وَتَقَبَّلْ دُعَآءِ

My Lord, make me an establisher of prayer, and from my descendants. Our Lord, and accept my supplication. **14:40**

رَبَّنَا ٱغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ

Our Lord, forgive me and my parents and the believers, on the Day the account is established. **14:41**

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11 Dua of Ibrahim (Abraham (A.S)) for wisdom and piety:

(26:83){رَبِّ هَبْ لِي حُكْماً وَأَلْحِقْنِي بِالصَّالِحِينَ }
وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ (26:84)
وَاجْعَلْنِي مِن وَرَثَةِ جَنَّةِ النَّعِيمِ (26:85)
وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ (26:86)
وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ 26:87
يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ (26:88)
إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (26:89)

26:83 My Lord! Bestow wisdom on me and join me with the righteous.
26:84 And grant me an honorable mention in later generations.
26:85 And make me one of the inheritors of the Paradise of Delight.
26:86 And forgive my father, verily he is of the erring; this was before it became clear to him Abraham that he his father was an enemy of God as mentioned in sūrat Barā'a
26:87 And disgrace me not on the Day when (all the creatures) will be resurrected.
26:88 The Day whereon neither wealth nor sons will avail,
26:89 Except him who comes (brings) to Allāh a clean heart.

12.*. Dua of Ibrahim (Abraham (A.S) and his followers to Allāh when dealing with the idol worshippers: *The Examined One, 60: 4-5

رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

" Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return" (60:4)

رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُواْ وَٱغْفِرْ لَنَا رَبَّنَآ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ

Our Lord! Do not subject us to the persecution of the disbelievers. Forgive us, our Lord! You ˹alone˺ are truly the Almighty (the All-Glorious with irresistible might), the All-Wise. (in Your kingdom and Your actions.) [Prophet Ibrahim (AS.)] (60:5)

Dua of Lut (A.S)

13. Dua of Lut (A.S) to Allāh for help :

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ (29:30)

"My Lord, support me against the corrupting people." (29:30)

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14. Dua of Yusuf (Joseph, A.S)
[ʿalayhi s-salām (عليه السلام), "peace be upon him"]

فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ أَنتَ وَلِيِّي فِي الدُّنُيَا وَالآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ (12:101)

"The (only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." (12:101)

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15. Dua of Ayyub(Ayoub) (Job, A.S):[ʿalayhi s-salām (عليه السلام), "peace be upon him"] *Dua of Ayyub (Job, A.S) after he was ill for many years:*

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ (21:83)

...

"Verily, distress (harm, adversity) has seized me, and You are the Most Merciful of all of the merciful (those who show mercy.") (Al-Anbiya -The Prophets, 21:83)

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16. Dua of Shuaib (A.S)
[ʿalayhi s-salām (عليه السلام), "peace be upon him"]: *Dua of Shuaib (A.S) against his people :*

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنتَ خَيْرُ الْفَاتِحِينَ (7:89)

"Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment." (7:89)

Du'a of Musa(Moses) (A.S):
[ʿalayhi s-salām (عليه السلام), "peace be upon him"]

17. Du'a' of Musa (Moses, A.S) for a good speech, when he was sent by Allāh to Pharaoh:

رَبِّ اشْرَحْ لِي صَدْرِي (20:25)
وَيَسِّرْ لِي أَمْرِي (20:26)
وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي (20:27)
يَفْقَهُوا قَوْلِي (20:28)

"O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). "And ease my task for me"; "And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) "That they understand my speech," (20:25-28)

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18. Dua of Musa (Moses, A.S)

28:16 Surah Al-Qasas

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَٱغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ

He (Musa A.S.) said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.

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19. Dua of Musa (Moses, A.S) for any good:

رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

"My Lord! Truly, I am in need of whatever good that You bestow on me!" (28:24)

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20. Du'a of Sulaiman (Solomon) (A.S):
[ʿalayhi s-salām (عليه السلام), "peace be upon him"]

فَتَبَسَّمَ ضَاحِكاً مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحاً تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ ٱلصَّالِحِينَ

".....My Lord! Inspire and guide me so that I may thank You for Your favor which You have bestowed on me and on my parents, and so that I may act righteously in a manner that will please You; and include me (out of Your mercy) among Your righteous servants." [Prophet Sulaiman(AS)] 27:19

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21. Dua of Yunus Jonah (A.S) [ʿalayhi s-salām (عليه السلام), "peace be upon him"] *repenting to Allāh in the belly of the whale***21:87***:*
Dua of Yunus (A.S)

لَّا إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ (21:87)

"La ilaha illa Anta [none has the right to be worshipped but You (O Allāh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers." (21:87)

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22. Dua of ZAKARIYA Zachariah (A.S)
[ʿalayhi s-salām (عليه السلام), "peace be upon him"]

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِن لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ ٱلدُّعَآءِ

At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication." (3:38)

وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُ رَبِّ لاَ تَذَرْنِي فَرْداً وَأَنتَ خَيْرُ ٱلْوَارِثِينَ

'My Lord do not leave me without an heir (without a son to inherit from me) and You are the best of inheritors' (the One that endures after all of your creation has perished.) The Prophets, 21:89

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23. Du'a of the people of the Cave

رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا (18:10)

"Our Lord! Bestow on us mercy from Yourself and facilitate for us our affair in the right way (through Your guidance!" (18:10)

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24. Du'a of Pharaoh's wife (66:11)
Dua of Pharaoh's wife when she was being tortured by Pharaoh:
"My Lord, build for me near You a house in Paradise.." **(66:11)**

رَبِّ ابْنِ لِي عِندَكَ بَيْتًا فِي الْجَنَّةِ

{وَضَرَبَ ٱللَّهُ مَثَلاً لِّلَّذِينَ آمَنُواْ ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِي عِندَكَ بَيْتاً فِي ٱلْجَنَّةِ وَنَجِّنِي مِن فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ ٱلْقَوْمِ ٱلظَّالِمِينَ **}**

And God has struck a similitude for those who believe the wife of Pharaoh— when she said during her torture 'My Lord build for me a home near You in Paradise — so He disclosed for her a veil of the Unseen and she saw it which in turn alleviated for her the torture — and deliver me from Pharaoh and his work his torture and deliver me from the evildoing folk' the followers of his Pharaoh's religion where at God took unto Himself her spirit in death. Ibn Kaysān said 'She was raised to Paradise alive where she eats and drinks.' **Tafsir al-Jalalayn (66:11)**

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25. Du'a of the new believers during Pharaoh (previously sorcerers):
Dua of the new believers whom Pharaoh was threatening to torture for their belief:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ

“Our Lord! pour out onto us patience (and constancy) and cause us to die as Muslims.” (7:126)

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26. Dua of Talut (Saul) and his army of believers for victory over Jalut (Goliath) and his forces:

“Our Lord! Pour forth upon us patience and make firm our feet (by strengthening our hearts) and make us victorious over the disbelieving people.” (2:250)

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (2:250)

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27. Prayers of those Angels who bear the Throne (Ghafir/ also as “Al-Mu'min- The Believer”, 40:7-9)

{ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُواْ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْماً فَٱغْفِرْ لِلَّذِينَ تَابُواْ وَٱتَّبَعُواْ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ}
{رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ ٱلَّتِي وَعَدْتَّهُمْ وَمَن صَلَحَ مِنْ آبَآئِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ}
{وَقِهِمُ ٱلسَّيِّئَاتِ وَمَن تَقِ ٱلسَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ}

"Our Lord! You embrace all things with mercy and knowledge, so forgive those who have repented and follow Your way, and protect them from the punishment of the Blazing Flame.
Our Lord! Admit them into the Gardens of perpetual bliss which You have promised them, and those who are righteous from among their forebears, and their spouses, and their offspring. Surely You are the All-Glorious with irresistible might, the All-Wise.
And shield/protect them from evil deeds. Whoever You protect from evils on that Day, You have surely had mercy on him; and that is the supreme triumph."

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28. Du’a’ Mentioned Regarding Abū Bakr al-Siddīq (R.A.) [May Allāh be pleased with him] (Q.: 46-15)

وَوَصَّيْنَا ٱلإِنسَانَ بِوَٰلِدَيْهِ إِحْسَاناً حَمَلَتْهُ أُمُّهُ كُرْهاً وَوَضَعَتْهُ كُرْهاً وَحَمْلُهُ وَفِصَٰلُهُ ثَلَٰثُونَ شَهْراً حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِيۤ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيۤ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحاً تَرْضَٰهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِيۤ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ ٱلْمُسْلِمِينَ

"My Lord, enable me to be grateful for Your favor (blessings) which You have bestowed upon me and upon my parents and that I may do such works which may please You, and make my offspring righteous for me. Indeed, I turned towards (have repented) to You, and indeed, I am of the Muslims." (46:15)

Other Supplications

29. du` a دعاء that encompasses all prayers -in this worldly and hereafter 2:201,

رَبَّنَآ آتِنَا فِي ٱلدُّنْيَا حَسَنَةً وَفِي ٱلآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ

"Our Lord, grant us in the world what is good, and give us good in the Hereafter, and protect us from the punishment of the (Hell) Fire."

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30. The Family of Imran, 3:18-19 and 26 -27

شَهِدَ ٱللَّهُ أَنَّهُ لاَ إِلَـٰهَ إِلاَّ هُوَ وَٱلْمَلاَئِكَةُ وَأُوْلُواْ ٱلْعِلْمِ قَآئِمَاً بِٱلْقِسْطِ لاَ إِلَـٰهَ إِلاَّ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ
إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلإِسْلاَمُ

3:18-19

18. Allāh bore witness that none is to be worshiped save Him, and the angels and the men of learning (too) standing with justice; none is to be worshiped save Him, the most Reverend, Wise.
19. Verily, only Islam is the Deen (Religion) before Allāh....

قُلِ ٱللَّهُمَّ مَالِكَ ٱلْمُلْكِ تُؤْتِي ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّنْ تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ بِيَدِكَ ٱلْخَيْرُ
إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
تُولِجُ ٱللَّيْلَ فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱللَّيْلِ وَتُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ وَتَرْزُقُ مَن تَشَآءُ
بِغَيْرِ حِسَابٍ

'O Allāh Master of the Kingdom, You give the Kingdom to whom You please; and seize the Kingdom from whom You please. And You exalt whom You please and You abase whom You please; in Your hand is all good. Indeed, You are over all things competent (No doubt You can do all things.)
You cause the night to enter into day and cause the day to enter into night, and bring forth the living from the dead and bring forth the dead from the living, and And You give provision to whom You will without account [i.e., limit or measure] (provide whom so ever please without reckoning).' The Family of Imran, 3:26 -27

Note: Imam Al-Baghawi narrated from Hazrat Ali (may Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said, Surah Fatiha, Ayatul Kursi, and the verses of Surah Al-e- Imran (verse 18,verse 19 until Innaddina IndAllāhil Islam... and verses 26-27) have been accepted as intercession. There is no veil with Allāh for these. These verses say, O our Lord! You want to send us to people on earth who will disobey You. Allāh Almighty says, By My people! Those of My servants who recite one of you after every prayer, I will appoint Paradise as their abode. I will grant them Khatiratul Quds (a place of honor). I will certainly look upon them with mercy and fulfill their needs daily in seventy ways, the lowest of which is forgiveness of sins. The needs will be for the Hereafter. Not for the needs of this world. And the forgiveness of sins is the least of the blessings of the Hereafter. We will protect them from the enemy and their violence and make them victorious.

31. du` a دعاء for parents 17:24

{وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيراً }

And lower to them the wing of humility (show them your submissive side- that one should stand in a stance of submission and humility as a mark of respect for parents.) out of mercy that is on

account of your affection for them and say ‘My Lord, have mercy on them just as they had mercy on me (when they reared me) when I was little’.

32.

وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَاماً

And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is (abiding that is irrevocable) ever adhering; 25:65

33.

{وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَاماً }

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes[1] and make us the leader [i.e., paragon/example] for the righteous." 25:74

34.

{رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ ٱلْوَهَّابُ }

"Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower. (3:8)

35.

{ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ آمَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ }

Those who say, 'Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,' " (3:16)

36.

{ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِيۤ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وٱنْصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَافِرِينَ ... }

"Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people." (3:147)

37.

رَبَّنَا ٱغْفِرْ لَنَا وَلإِخْوَانِنَا ٱلَّذِينَ سَبَقُونَا بِٱلإِيمَانِ وَلاَ تَجْعَلْ فِي قُلُوبِنَا غِلاًّ لِّلَّذِينَ آمَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ

"Our Lord, forgive us and our brothers who preceded us in embracing the faith and put not in our hearts [any] resentment (rancor) toward those who have believed. Our Lord, indeed, You are Kind and Merciful." (59:10)

38.

{ رَبَّنَا لاَ تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ }

'Our Lord do not assign us to the Fire with the evildoing folk'. (7:47)

39.

{ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ }

Our Lord, perfect for us our light and forgive us. Indeed, You have power over all things (You are over all things competent)." At-Tahrim-The Prohibition, 66:8

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40. Dua seeking refuge from the shaytaan

رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ (23:97)
وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ (23:98)

"My Lord! I seek refuge with (in) You from the whisperings (evil suggestions) of the Shayatin (devils). And I seek refuge (protection in You) with You, My Lord! lest they may visit/attend (or come near) me (in any of my affairs for they only visit to bring ill." (23:97-98)

41.

رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ

"Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire." (3:191)

42.

رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ

"Our Lord, indeed whoever You admit to the Fire – You have disgraced him, and for the wrongdoers there are no helpers." (3:192)

43.

{ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلأَبْرَارِ }(3-193)

Our Lord, so forgive us our sins and remove (wipe off) from us our misdeeds and cause us to die along with (among) the righteous. 3:193.

44.

{رَبَّنَا وَآتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلاَ تُخْزِنَا يَوْمَ ٱلْقِيَامَةِ إِنَّكَ لاَ تُخْلِفُ ٱلْمِيعَادَ }(3-194)

. "O our lord! And give us that what you have promised to us through Your Messengers; and disgrace us not on the Day of Resurrection. Undoubtedly, you do not break (fail in [Your]) the promise." 3:194

45.

{ وَقَالُواْ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ }

And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." (2:285)

46.

لاَ يُكَلِّفُ ٱللَّهُ نَفْساً إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَآ أَوْ أَخْطَأْنَا رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَآ إِصْراً كَمَا حَمَلْتَهُ عَلَى ٱلَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ أَنتَ مَوْلَـٰنَا فَٱنْصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَافِرِينَ

"Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." (2:286)

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47. Dua of Isa (A.S.)

“O Allāh, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers.” Al-Māʾidah 5:114

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48. Du’a of Lut (A.S.)

My Lord, save me and my family from [the consequence of] what they do." (26:169)

49.

رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ

“Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allāh does not fail in His promise.” (3:9)

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50. Du’a of the Disciples -Hawariyyun, of Prophet Isa (AS)

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّـٰهِدِينَ

“Our Lord, we have believed in what You revealed and have followed the messenger [i.e., Jesus], so register us among the witnesses [to truth].”
(3:53)

51.Du’a of King Negus’s delegation (Ethiopia/Abyssinia delegation) (also known as Al-Najashi in Islamic tradition)

رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّـٰهِدِينَ

They say, "Our Lord, we have believed, so register us among the witnesses. (5:83)

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52. Du’a of People of Musa (A.S.)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّـٰلِمِينَ ; وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَـٰفِرِينَ

“Our Lord, make us not [objects of] trial for the wrongdoing people. And save us by Your mercy from the disbelieving people.” (10:85-86)

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53. Du'a from Prophet Ibrahim (A.S.)

{رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَيْءٍ فَي ٱلأَرْضِ وَلاَ فِي ٱلسَّمَآءِ }

"Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allāh on the earth or in the heaven."– 14:38 –

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54. Du'a both Harun (as) and Musa (as)

"Our Lord, indeed, we are afraid that he (Pharaoh) will hasten [punishment] against us or that he will transgress."– 20:45 –

55.

{رَبَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّاحِمِينَ} (23:109)

Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.' 23:109

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56. Du'a of Inhabitants of Jannat (Paradise)

وَقَالُواْ ٱلْحَمْدُ للَّهِ ٱلَّذِيۤ أَذْهَبَ عَنَّا ٱلْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

And they will say, "Praise to Allāh, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative -– 35:34 –

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57. Surah As-Saffat (37:180-182)

{سُبْحَانَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ }

{وَسَلاَمٌ عَلَىٰ ٱلْمُرْسَلِينَ }

{وَٱلْحَمْدُ للَّهِ رَبِّ ٱلْعَالَمِينَ }

Glory be to your Lord, the Lord of Might of Triumph (the Lord of Al-`Izzah!) exalted is He above (He is free)! what they allege! (from what they attribute unto Him)

And peace be to the messengers (who convey from God the Message of the Oneness of God and His Laws).

And praise be to God Lord of the Worlds (for granting these messengers victory and destroying the disbelievers).

"The Messenger of Allāh (ﷺ) said:

When you send Salam upon me, send Salam on all the Messengers, for I am one of the Messengers.)' This was recorded by Ibn Jarir and Ibn Abi Hatim. Abu Muhammad Al-Baghawi recorded in his Tafsir that `Ali, may Allāh be pleased with him, said: "Whoever wants a greater measure of reward on the Day of Resurrection, let him say at the end of any gathering, the verses of **Surah As-Saffat (37:180-182)**

Quranic Verses that contains وَجْهُ ٱللَّهِ:"Face of Allah"

"Face of Allah" refers to Allah's essence, eternal presence, or favor, which is a metaphor for Allah Himself, or for Allah's essence, divine transcendence (تنزيه), not a physical face. In the Quran, "His countenance" (Arabic: وَجْهَهُ, wajhahu) refers to Allah's essence, eternal presence, or favor. Verses related to وَجْهُ ٱللَّهِ:

1. **Surah Al-Baqarah (2:115)**

{وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ ٱللَّهِ إِنَّ ٱللَّهَ وَاسِعٌ عَلِيمٌ }

2:115. And East and West all is for Allah, then whichever side you turn your face, there is the face of Allah (The mercy of Allah inclined towards you). Undoubtedly Allah is All-Embracing, All-Knowing.

2. **Surah Al-Baqarah (2:272)**

{ لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـٰكِنَّ ٱللَّهَ يَهْدِي مَن يَشَآءُ وَمَا تُنْفِقُواْ مِنْ خَيْرٍ فَلأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلاَّ ٱبْتِغَآءَ وَجْهِ ٱللَّهِ وَمَا تُنْفِقُواْ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لاَ تُظْلَمُونَ}

272. To guide them is not your responsibility; yes, Allah guides whomsoever He pleases. And whatsoever good thing you give it is for your own good, and it is not proper for you to spend but for seeking the face of Allah (pleasure of Allah), and whatever of wealth you give, you will get back in full and you shall not be wronged.

3. **Surah Al-An'am (6:52)**

{ وَلاَ تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُمْ بِٱلْغَدَاةِ وَٱلْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّالِمِينَ}

"And drive not away those who call upon their Lord Morning and evening seeking the face of Allah (pleasure of Allah), His pleasure....

4. **Surah Ar'Rad (13:22)**

{ وَالَّذِينَ صَبَرُواْ ٱبْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُواْ ٱلصَّلاَةَ وَأَنْفَقُواْ مِمَّا رَزَقْنَاهُمْ سِرّاً وَعَلاَنِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُوْلَـٰئِكَ لَهُمْ عُقْبَىٰ ٱلدَّارِ}

And those who kept patience for seeking the face of Allah (pleasure of Allah), the pleasure of their Lord, and kept up the prayer, and spent in Our path secretly and openly out of what We have provided them and drive away evil by means of goodness (repel evil with good such as repelling ignorance through forbearance and harm through patience) . It is they who will have the ultimate abode (For them is the profit of the last abode).

5. Surah Al-Kahf (18:28)

٢٨ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And content yourself with those who pray to their Lord morning and evening, desiring His Countenance/His Presence (the face of Allah -pleasure of Allah). And do not turn your eyes away from them, desiring the glitter of this world. And do not obey him whose heart We have made heedless of Our remembrance—so he follows his own desires—and his priorities are confused.

6. Surah Al-Qasas (28:88):

{وَلاَ تَدْعُ مَعَ ٱللَّهِ إِلَـٰهاً آخَرَ لاَ إِلَـٰهَ إِلاَّ هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلاَّ وَجْهَهُ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

And worship not another god with Allah. There is no God besides Him. Everything will perish except His Face (Everything is perishable save His Face) (Being-Countenance -the very Being of Allah). His is the command and towards Him you shall be returned.

7. Surah Rum 30:38

{فَآتِ ذَا ٱلْقُرْبَىٰ حَقَّهُ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ وَأُوْلَـٰئِكَ هُمُ ٱلْمُفْلِحُونَ }

Therefore give the kinsman his due and the needy and the wayfarer. This is better for those who seek the face of Allah (the pleasure of Allah) and it is they who became prosperous.

8. Surah Rum (30:39)

{وَمَآ آتَيْتُمْ مِّن رِّباً لِّيَرْبُوَاْ فِي أَمْوَالِ ٱلنَّاسِ فَلاَ يَرْبُواْ عِندَ ٱللَّهِ وَمَآ آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُوْلَـٰئِكَ هُمُ ٱلْمُضْعِفُونَ }

And whatever you give (in usury) to take back more that it may increase the wealth of the givers, then it will not increase with Allah, and whatever you give as charity desiring the face of Allah Allah's pleasure, then those have rewards increase manyfold.

9. Surah Ar-Rahman (55:26-27)

{كُلُّ مَنْ عَلَيْهَا فَانٍ }

All- that is on earth is to perish. ("Everyone upon the earth will perish,)

{وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَالِ وَٱلإِكْرَامِ }

And there is abiding forever is the Majestic and Venerable/ and there will remain the Face (the face of Allah- countenance - His Essence- Entity of your Lord) of your Lord, Owner of Majesty and Honor."

10. Surah Al-Insan (76:9)

{إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لاَ نُرِيدُ مِنكُمْ جَزَآءً وَلاَ شُكُوراً }

They say to them, 'We feed you for the face of Allah (Allah's pleasure) only. We desire no reward (recompense) or thanks from you.

11. Surah Al-Lail (92:19-20)

{وَمَا لأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ }

and no one has any favor outstanding with him that must be requited; (And he owes no favour to anyone for recompense.)

{إِلاَّ ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلأَعْلَىٰ }

but he did this only seeking the face of his Lord (Allah)(i.e. pleasure of his Lord) who is the Most High (that is to say only seeking to secure Allah’s reward)

Qur'anic Verses with "O you who believe…."

يَٰٓأَيُّهَا ٱلَّذِينَ آمَنُواْ

[Note: Tafsir Jalalayn, Tafsir Kashf Al-Asrar and many other sources were used]
70 such verses found that starts with "O you who believe!" and in one verse it was inside the verse **Surah Al-Ahzab (Chapter 33), verse 56** of the Quran:
"Indeed, Allah and His angels send blessings upon the **Prophet** ﷺ. **O you who believe**! Ask [Allah to confer] blessings upon him ﷺ and greet him ﷺ with a worthy salutation."

1. **Surah Al-Baqarah (2:104) Madani**

O you who believe, say not [to the Prophet], 'Ra'ina' (which can mean "listen to us" in Arabic but was twisted to sound like an insult in Hebrew- 'thoughtlessness'). but say, 'Unzurna' (meaning "give us your attention" or "look at us") and listen.

2. **Surah Al-Baqarah (2:153)**

O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient."

3. **Surah Al-Baqarah (2:172)**

"O you who have believe, eat from the good things which We have provided for you and be grateful to Allah …

4. **Surah Al-Baqarah (2:183)**

"O you who have believe, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."

5. **Surah Al-Baqarah (Chapter 2), verse 208**

O you who have believe, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

6. **Surah Al-Baqarah (2:254)**

"O you who have believe, spend from that which We have provided for you….

7. **Surah Al-Baqarah (2:267)**

"O you who have believe, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy."

8. **Surah Al-Baqarah (2:278)**

"O you who have believe, fear Allah and give up what remains [due to you] of interest, if you should be believers."

9. **Surah Āl ʿImrān (3:100) Madani**

"O you who have believe, if you obey a party of those who were given the Scripture, they will turn you back to disbelief after you have believed."

10. **Surah Āl-ʿImrān (3:102)**

"O you who have believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]."

11. **Surah Āl-ʿImrān (3:118)**

"O you who have believe, do not take as intimates those other than yourselves, (from among the Jews Christians and the hypocrites) for they will not fail to corrupt you. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have made clear to you the signs, if you will use reason."

12. **Surah Āl-ʿImrān (3:130)**

"O you who have believe, do not consume usury, doubled and multiplied, but fear Allah that you may be successful."

13. **Surah Āl ʿImrān (3:149)**

"O you who have believe, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers."

14. **Surah Āl ʿImrān (3:200)**

"O you who have believe, persevere and endure and remain stationed (be steadfast persistent in the struggle-stand on guard) and fear Allah (be mindful of Allah in all of your circumstances) that you may be successful."

15. **Surah An-Nisa (4:29) Madani**

"O you who have believe, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves (by committing what leads towards destruction) [or one another]. Indeed, Allah is to you ever Merciful."

16. **Surah An-Nisa (4:59)**

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you should believe in Allah and the Last Day. That is the best [way] and best in result."

17. Surah An-Nisa (4:71)

O you who believe take your precautions against your enemy; then move forward prepare to fight him in companies in separate groups one raiding party followed by the next; or move forward all together in one assembly.

18. Surah An-Nisa (4:136)

"O you who have believe, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before

19. Surah An-Nisa (4:144)

"O you who have believe, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?"

20. Surah Al-Ma'idah (5:1) Madani

"O you who have believe, fulfill [all] contracts (between you and God and between you and other people). Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'ān]—[forbidden is] hunting while you are in the state of iḥrām. Indeed, Allāh ordains what He intends."

21. Surah Al-Ma'idah (5:8)

"O you who have believe, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."

22. Surah Al-Ma'idah, (5:11) Madani

"O you who have believe, remember the favor of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allah. And upon Allah let the believers rely."

23. Surah Al-Ma'idah (5:35)

"O you who have believe, fear Allah and seek the means [of nearness] to Him (nearness by revering the commands, respecting the prohibitions, tenderness towards people, serving the Real, striving in the various supererogatory acts, and building up the spirit and heart) and strive in His cause that you may succeed."

[Note:

Striving in the various supererogatory acts can be done with three things:

first, remembering the gaze of God; When you remember God's gaze, you are one of the Muttaqin;

second, keeping one's days away from damage; When you keep your days away from damage, you are one of the worshipers,

third, recognizing one's poverty at the halting place of exposure. When you recognize your poverty at the halting place of exposure, you are one of the humble.

One can build up the heart with **three things**: 1) listening to knowledge, 2) mixing little with people, and 3) curtailing wishes. As long as you are listening to knowledge, you are in the circle of the angels. As long as you are apart from the people, you are counted among the sinless. As long as you have curtailed your wishes, you are one of the sincerely truthful.

24. **Surah Al-Ma'idah (5:51)**

"O you who have believe, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you—then indeed, he is [one] of them. Indeed, Allah does not guide the wrongdoing people."

25. Surah Al-Ma'idah (5:57)

"O you who have believe, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah, if you should [truly] be believers."

26. Surah Al-Ma'idah (5: 87)

"O you who have believe, do not prohibit the good things which Allah has made lawful to you and do not transgress (do not exceed Allah's command). Indeed, Allah does not like transgressors."

27. **Surah Al-Ma'idah (5:90)**

"O you who have believe, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."

28. **Surah Al-Ma'idah (5:94)**

"O you who have believe, Allah will surely test you through something of the game your hands and spears [can] reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after that—for him is a painful punishment."

29. **Surah Al-Ma'idah (5:101)**

"O you who have believe, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Quran is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing."

30. **Surah Al-Ma'idah (5:105) Madani**

"O you who have believe, upon you is [responsibility for] yourselves (in other words preserve them and do what is in their best interest). Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; then He will inform you of what you used to do."

31. **Surah Al-Anfal (8:15) Madani**

"O you who have believe, when you meet those who disbelieve advancing [in battle], do not turn to them your backs [in flight]."

32. **Surah Al-Anfal (8:20)**

"O you who have believe, obey Allah and His Messenger and do not turn away from him while you hear [his order]."

33. **Surah Al-Anfal (8:24)**

"O you who have believe, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah comes between a man and his heart (so that he cannot believe or disbelieve except by His will), and that to Him you will be gathered."

34. **Surah Al-Anfal (8:27)**

"O you who have believe, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]."

35. **Surah Al-Anfal (8:29)**

"O you who have believe, if you fear Allah (by turning in repentance to Him), He will grant you a criterion (to distinguish between right and wrong) and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty."

36. **Surah Al-Anfal (8:45) Madani**

"O you who have believe, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful."

37. **Surah At-Tawbah (9:23) Madani**

"O you who have believe, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever among you takes them as allies—then it is those who are the wrongdoers."

38. **Surah At-Tawbah (9:28)**

"O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear poverty, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise."

39. **Surah At-Tawbah (9:34)**

"O you who have believe, indeed many of the scholars and monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the cause of Allah—give them tidings of a painful punishment."

40. **Surah At-Tawbah (9:38)**

"O you who have believe, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little."

41. **Surah At-Tawbah (9:119)**

O you who believe, fear Allah (by refraining from acts of disobedience to Him) and be with those who are truthful (in word and deed, in their faith and covenants by adhering to sincerity).

42. **Surah At-Tawbah (9:123)**

"O you who have believe, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous (granting them victory)."

43. Surah Al-Hajj 22:77-78 (Makki)

"O you who have believe, bow and prostrate and worship your Lord and do good - that you may succeed." (22-77)

"And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you 'Muslims' before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper!" 22-78

"هُوَ مَوْلَاكُمْ ۖ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ"

44. Surah An-Nur (24:21) Madani

"O you who have believe, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan—indeed, he enjoins immorality and wrongdoing. **And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever. But Allah purifies whom He wills, and Allah is Hearing and Knowing."**

45. Surah An-Nur (24:27) Madani

"O you who have believe, do not enter houses other than your own until you have asked permission and greeted their inhabitants (So a person must say 'Peace be upon you may I enter?' as is stated in one hadīth). That is best for you; perhaps you will be reminded."

46. Surah An-Nur (24:58) Madani

"O you who have believe, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these

[periods], for they must come and go among you [freely]. Thus does Allah make clear to you the verses, and Allah is Knowing and Wise."

47. **Surah Al-Ahzab, 33:9 (Madani)**

"O you who have believe, remember the favor of Allah upon you when armies came to [attack] you (as confederates at the time the Ditch al-khandaq) and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing."

48. **Surah Al-Ahzab (33:41)**

O you who believe! Remember God with much remembrance.

Note: Prophet (SAW) said "Keep your tongue moist with the remembrance of Allah."(Source: Sunan al-Tirmidhī)

"... Surely in the remembrance of Allah do hearts find comfort." (Surah Ar-Rad, 13:28)

["When someone loves something, he remembers it much." The mark of friendship is plentiful remembrance. Friendship does not let the tongue be at ease from remembrance or the heart be empty of remembrance.]

49. **Surah Al-Ahzab (33:49)**

"O you who believe, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So, provide for them and give them a gracious release."

50. **Surah Al-Ahzab (Chapter 33: 56)**

{إِنَّ ٱللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى ٱلنَّبِيِّ يٰأَيُّهَا ٱلَّذِينَ آمَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيماً }

Indeed Allah and His angels bless (send blessings upon) the Prophet Muhammad (ﷺ). O you who believe! **Ask [Allah to confer],** (or invoke) blessings on him (ﷺ)and invoke peace upon him (ﷺ) (**greet him with a worthy salutation)** in a worthy manner, in other words say 'O Allah bless our master Muhammad (ﷺ) and grant him peace' Allāhumma sallī 'alā sayyidinā Muhammad wa-sallim".

51. **Surah Al-Ahzab (33:69)**

"O you who have believe, do not be like those who harmed Moses, then Allah cleared him of what they said. And he, in the sight of Allah, was distinguished."

52. **Surah Al-Ahzab 33:70-71**

"O you who believe! fear Allah and speak words of integrity (appropriate justice, what is proper). He will rectify your deeds for you He will accept them and will forgive you your sins. And whoever obeys God and His Messenger has verily achieved a great success (he has attained his ultimate goal).

53. **Surah Muhammad (47:7) Madani**

"O you who have believed, if you support Allah, He will support you and strengthen your feet."

54. **Surah Muhammad (47:33) Madani**

O you who believe! Obey God and obey the Messenger and do not render your own works void (*do not invalidate your deeds*- by engaging in acts of disobedience for example).

55. **Surah Al-Hujurat, 49:1, Madani**

"O you who believe, do not put [yourselves] before (ahead of) Allah and His Messenger (preceding by word or deed) but fear Allah. Indeed, Allah is Hearing and Knowing."

56. **Surah Al-Hujurat, 49:2, Madani**

"O you who believe, do not raise your voices above the voice of the Prophet or be loud (shout) to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not."

57. **Surah Al-Hujurat, 49:6, Madani**

“O you who have believe, if any disobedient comes to you with any news (information) make a strict enquiry lest you may hurt any people improperly then remain repenting on what you have done.”

58. **Surah Al-Hujurat, 49:12, Madani**

“O you who believe, Avoid most suspicions, verily some suspicion is a sin and do not look out for faults and do not backbite one another. Would any of you like to eat the flesh of his dead brother? You would abominate it. And fear Allah. Indeed, Allah is Accepting of repentance (Oft-Returning) and Merciful.

59. Surah Al-Hadid, 57:28, Madani

"O you who have believe (in Jesus), fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk (which you will walk across the Path over Hell and into Paradise) and forgive you; and Allah is Forgiving and Merciful."

60. **Surah Al-Mujadilah, Verse 58:9: Madani**

O you who believe, when you converse privately (if you do talk in secret then), do not converse about sin and aggression (in enmity) and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered.

61. **Surah Al-Mujadilah, Verse 58:11: Madani**

"O you who have believe, when you are told, 'Make room [for others] in the assemblies,' then make room; Allah will make room for you. And when you are told, 'Rise up,' then rise up. Allah will elevate those who have believed among you and those who were given knowledge by degrees. And Allah is Aware of what you do."

62. **Surah Al-Mujadilah, Verse 58:12: Madani**

"O you who believe! When you consult the Messenger in private, spend something in charity before your private consultation. That will be better for you and purer. But if you find not (the means), then indeed Allah is Oft-Forgiving, Most Merciful."

63. **Surah Al-Hashr (59:18) Madani**

O you who have believe, fear Allah. And let every soul consider what it has sent ahead for tomorrow (for the Day of Resurrection)- and fear Allah. Indeed, Allah is Aware of/Acquainted with what you do."

64. **Surah Al-Mumtahanah, 60: 13 , Madani**

"O you who have believed, do not take as allies a people upon whom is the wrath of Allah. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the inhabitants of the graves."

65. **Surah As-Saff, 61: 2, Makki**

*"O you who have believed, why do you say what you do not do?"(*O you who believe why do you say in demanding to participate in the struggle what you do not do? for you retreated at Uhud.)

66. Surah As-Saff, 61: 10-11, Makki

O you who believe shall I show you a commerce that will save you from a painful punishment?"

"Believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know."

67. Surah As-Saff, 61: 14, Makki

"O you who have believed, be supporters of Allah, as when Jesus, the son of Mary, said to the disciples, 'Who are my supporters for Allah?' The disciples said, 'We are supporters of Allah.' And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant."

68. **Surah Al-Jumu'ah (62:9) Madani**

"O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then hasten (set off) to the remembrance of Allah and leave trade (leave aside all commerce). That is better for you, if you only knew."

69. **Surah Al-Munāfiqūn (The Hypocrites) , 63:9, Madani**

"O you who have believed, let not your wealth and your children divert you from the remembrance of Allah (from the five prayers). And whoever does that – then those are the losers."

70. **Surah At-Taghabun (64:14) Makki**

"O you who have believed, indeed, among your wives and your children are enemies to you (beware of them of obeying them in neglecting the performance of good deeds), so beware of them. But if you pardon and overlook and forgive, then indeed, Allah is Forgiving and Merciful."

71. **Surah At-Tahrim (66:6), Madani**

"O you who have believed, protect yourselves and your families (by enjoining obedience to God) from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."

Qur’anic verses that contain استغفر or its variations

1. **al-Baqarah 2:199**

{ثُمَّ أَفِيضُواْ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُواْ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ }

Then depart from the place (from ‘Arafa during Hajj) from where [all] the people depart and **ask forgiveness** of Allāh. Indeed, Allāh is Forgiving and Merciful.

2. **Surah al-Baqarah 2:222**

إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّابِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ

Indeed, Allāh loves those who are **constantly repentant** and loves those who purify themselves."

3. **Surah al-Baqarah 2:286**

لاَ يُكَلِّفُ ٱللَّهُ نَفْساً إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَآ أَوْ أَخْطَأْنَا رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَآ إِصْراً كَمَا حَمَلْتَهُ عَلَى ٱلَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ أَنتَ مَوْلَـٰنَا فَٱنْصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَافِرِينَ

"Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And **forgive us**; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people." (2:286)

4. **Surah Aal-E-Imran 3:16**

{ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ آمَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ }

Those who say, 'Our Lord, indeed we have believed, **so forgive us** our sins and protect us from the punishment of the Fire,' " (3:16)

5. **Surah Aal-E-Imran 3:17**

{ٱلصَّابِرِينَ وَٱلصَّادِقِينَ وَٱلْقَانِتِينَ وَٱلْمُنْفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلأَسْحَارِ }

The patient, the true, the obedient, those who spend [in the way of Allāh], and those who seek forgiveness before dawn.—3:17—

6. **Surah Aal-E-Imran 3:135**

وَٱلَّذِينَ إِذَا فَعَلُواْ فَاحِشَةً أَوْ ظَلَمُوٓاْ أَنْفُسَهُمْ ذَكَرُواْ ٱللَّهَ فَٱسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلاَّ ٱللَّهُ وَلَمْ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ

And those who, when they commit an immorality or wrong themselves [by transgression], remember Allāh and seek forgiveness for their sins - and who can forgive sins except Allāh? - and [who] do not persist in what they have done while they know.

7. **Surah Aal-E-Imran 3:147**

رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِيۤ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وٱنْصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَافِرِينَ

"Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."

8. **Surah Aal-E-Imran 3:159**

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ وَلَوْ كُنْتَ فَظّاً غَلِيظَ ٱلْقَلْبِ لاَنْفَضُّواْ مِنْ حَوْلِكَ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي ٱلأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ

So by mercy from Allāh, [O Muḥammad (ﷺ)], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and **ask forgiveness for them** and consult them in the matter. And when you have decided, then rely upon Allāh. Indeed, Allāh loves those who rely [upon Him].

9. **Surah Aal-E-Imran 3:193**

رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ ٱلأَبْرَارِ

Our Lord, so forgive us our sins and remove (wipe off) from us our misdeeds and cause us to die along with (among) the righteous. 3:193.

10. **Surah an-Nisa' 4:64**

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ لِيُطَاعَ بِإِذْنِ ٱللَّهِ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوۤاْ أَنْفُسَهُمْ جَآءُوكَ فَٱسْتَغْفَرُواْ ٱللَّهَ وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُواْ ٱللَّهَ تَوَّاباً رَّحِيماً

...And if, when they wronged themselves, they had come to you, [O Muḥammad], and asked forgiveness of Allāh and the Messenger had asked forgiveness for them, they would have found Allāh Accepting of Repentance and Merciful.(4:64)

11. **Surah an-Nisa' 4:106**

{وَٱسْتَغْفِرِ ٱللَّهَ إِنَّ ٱللَّهَ كَانَ غَفُوراً رَّحِيماً }

And seek forgiveness of Allah. Undoubtedly Allah is Forgiving, Merciful.

12. **Surah an-Nisa' 4:110**

{ وَمَن يَعْمَلْ سُوۤءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُوراً رَّحِيماً }

And whoever does a wrong or wrongs himself (committing a sin - consequences of which are limited to him) but then seeks forgiveness of Allāh, he shall find Allāh Forgiving and Merciful.

13. **Surah al-Ma'idah 5:74**

{أَفَلاَ يَتُوبُونَ إِلَىٰ ٱللَّهِ وَيَسْتَغْفِرُونَهُ وَٱللَّهُ غَفُورٌ رَّحِيمٌ }

So, will they do not turn towards (repent) to Allāh and seek His forgiveness? And Allāh is Forgiving and Merciful.

14. Surah al-Anfal (8:33)

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

But Allāh would not punish them while you, [O Muḥammad (ﷺ)], are among them, and Allāh would not punish them while they seek forgiveness.

15. Surah Tawbah 9:80

[O Muḥammad(ﷺ)], Ask forgiveness for them (hypocrites), or do not ask forgiveness for them (about the hypocrites). If you should ask forgiveness for them seventy times - never will Allāh forgive them. That is because they disbelieved in Allāh and His Messenger, and Allāh does not guide the defiantly disobedient people.

16. Surah Tawbah 9:102

وَآخَرُونَ ٱعْتَرَفُواْ بِذُنُوبِهِمْ خَلَطُواْ عَمَلاً صَالِحاً وَآخَرَ سَيِّئاً عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

And [there are] others who have acknowledged their sins. They had mixed [i.e., polluted] a righteous deed with another that was bad.[1] Perhaps Allāh will turn to them in forgiveness. Indeed, Allāh is Forgiving and Merciful.

17. Surah Tawbah 9:113

It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

18. Surah Tawbah 9:114

And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to him [i.e., Abraham] that he [i.e., the father] was an enemy to Allāh, he disassociated himself from him. Indeed was Abraham compassionate and patient.

19. Surah Tawbah 9:118

And [He also forgave] the three who were left alone [i.e., boycotted, regretting their error] to the point that the earth closed in on them in spite of its vastness and their souls confined [i.e., anguished] them and they were certain that there is no refuge from Allāh except in Him. Then He turned to them so they could repent. Indeed, Allāh is the Accepting of Repentance, the Merciful.

20. Surah Hud 11:3

وَأَنِ ٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوَاْ إِلَيْهِ يُمَتِّعْكُمْ مَّتَاعاً حَسَناً إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِن تَوَلَّوْاْ فَإِنِّيۤ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ

And [saying] ‘Ask forgiveness of your Lord then repent (return) to Him (through acts of obedience) and He will (let you enjoy a good provision for a specified term) give you in this world fair enjoyment in the way of pleasant living and abundant provision until a time appointed (namely death) and will cause to reach his grace to every man of grace [He will give in the Hereafter every person of merit in deed the due for his merit his reward.] , and if you turn your face, then I fear for you the torment of a Great Day.

21. Surah Hud 11:52

وَيٰقَوْمِ ٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوٓاْ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُمْ مِّدْرَاراً وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلاَ تَتَوَلَّوْاْ مُجْرِمِينَ

And O my people (‘Ād A.S. telling the Hūd tribe), ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals.

22. Surah Hud 11:61

فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓاْ إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ

And to Thamūd [We sent] their brother Ṣāliḥ. He said, "O my people, worship Allāh; you have no deity other than Him. He has produced you from the earth and settled you in it, **so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive**.

23. Surah Hud (11:90)

{وَٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوٓاْ إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ }

And ask forgiveness of your Lord (Shuʿayb A.S. to the people Madyan) then repent to Him. Truly my Lord is Merciful to believers Affectionate’ (loving)towards them (Indeed, my Lord is Merciful and Affectionate).

24. Surah Yusuf 12:97

{قَالُواْ يٰأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَاطِئِينَ }

They (brothers of Yusuf A.S.) said, ‘O our father, ask forgiveness for us of our sins; truly we have been sinful’.

25. Surah Yusuf 12:98-

{قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيۤ إِنَّهُ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ }

He said, "Soon*, I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."
[*Yaqub A.S.-Jacob put off this plea of forgiveness until the last hour before dawn in order to be closer to the likelihood of it being accepted or he put it off until the eve of Friday.]

26. Surah Ibrahim 14:10

Their (the people of Noah and ʿAad and Thamūd and those after them) messengers said, "Can there be doubt about Allāh, Creator of the heavens and earth? He invites you that **He may forgive you of your sins**, and He delays you [i.e., your death] for a specified term." They said, "You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority [i.e., evidence]."

27. Surah Al-Hijr : 15:49

{نَبِّىءْ عِبَادِي أَنِّي أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ }

[O Muhammad (s) (ﷺ)] Inform My servants that verily I am the Forgiving of believers, the Merciful to them (that it is I who am the Forgiving, the Merciful,)

28. Surah An-Nahl 16:119

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُواْ ٱلسُّوٓءَ بِجَهَالَةٍ ثُمَّ تَابُواْ مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓاْ إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ}

Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves - indeed, your Lord, thereafter, is Forgiving and Merciful.

29. Surah Al-Kahf 18:55

وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓاْ إِذْ جَآءَهُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُواْ رَبَّهُمْ إِلاَّ أَن تَأْتِيَهُمْ سُنَّةُ ٱلأَوَّلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلاً

And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must] befall them the [accustomed] precedent of the former peoples or that the punishment should come [directly] before them.

30. Surah Maryam 19:47

{قَالَ سَلاَمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّيۤ إِنَّهُ كَانَ بِي حَفِيّاً }

[Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you (his father) of my Lord. Indeed, He is ever gracious to me.

31. Surah Ta-Ha 20:73

إِنَّآ آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰ

Indeed, we (the sorcerers who were with Pharaoh) have believed in our Lord that He may **forgive us** for our sins and what you compelled us [to do] of magic. And Allāh is better and more enduring."

32. Surah Al-Anbiya 21:87

لَّا إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ

“La ilaha illa Anta [none has the right to be worshipped but You (O Allāh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers.” (21:87)

33. Al- Mu'minun (23:109)

رَبَّنَآ آمَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّاحِمِينَ

Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.' 23:109

34. Surah An-Nur 24:62

وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ.....

and ask {O Muhammad (s) (ﷺ)} forgiveness for them (The believers) of Allāh. Indeed, Allāh is Forgiving and Merciful.

35. Surah Al-Furqan 25:70

إِلاَّ مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحاً فَأُوْلَـئِكَ يُبَدِّلُ ٱللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ ٱللَّهُ غَفُوراً رَّحِيماً

Except for those who repent, believe and do righteous work. For them Allāh will replace their evil deeds with good. And Allāh is ever Forgiving Merciful (Forgiving and Merciful).

36. Surah An-Naml 27:46

قَالَ يٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ لَوْلاَ تَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

He (Salih A.S.) said, "O my people, why are you impatient for evil before [i.e., instead of] good?[1] Why do you not **seek forgiveness** of Allāh that you may receive mercy?"

37. Surah Al-Qasas 28:16

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَٱغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ

He (Musa A.S.) said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.

38. Surah Sâd 38:24

وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَٱسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعاً وَأَنَابَ

And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allāh]. [prostration -সাজদাহ]

39. Surah Az-Zumar (39:53):

قُلْ يٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُواْ عَلَىٰ أَنفُسِهِمْ لاَ تَقْنَطُواْ مِن رَّحْمَةِ ٱللَّهِ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, **Allāh forgives** all sins.1 Indeed, it is He who is the Forgiving, the Merciful."

40. Surah Ghafir/ also as "Al-Mu'min- The Believer (40:7)

ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُواْ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْماً فَٱغْفِرْ لِلَّذِينَ تَابُواْ وَٱتَّبَعُواْ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ

(Prayers of those Angels who bear the Throne)-"Our Lord! You embrace all things with mercy and knowledge, so **forgive those** who have repented and follow Your way, and protect them from the punishment of the Blazing Flame. --40:7—

41. Surah Ghafir/ also as "Al-Mu'min- The Believer (40:55)

فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ لِذَنبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِيِّ وَٱلإِبْكَارِ

So be patient, {O Muhammad (s) (ﷺ)} indeed, the promise of Allāh is truth. And ask forgiveness for your sin (so that you will be followed/emulated in this by your community) and exalt [Allāh] with praise of your Lord in the evening and the morning (and glorify perform prayer continuously with praise of your Lord at night — which means after sunset — and in the early hours the five prayers.)

42. Surah Fussilat or Ḥā Mīm as-Sajdah v. 41:6

قُلْ إِنَّمَآ أَنَاْ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَـٰهُكُمْ إِلَـٰهٌ وَاحِدٌ فَٱسْتَقِيمُوٓاْ إِلَيْهِ وَٱسْتَغْفِرُوهُ وَوَيْلٌ لِّلْمُشْرِكِينَ

Say, {O Muhammad (s) (ﷺ)} "I am only a man like you to whom it has been revealed that your god is but one God; so, be upright in your conduct before Him (take a straight course to Him) and seek His forgiveness. And woe to those who associate others with Allāh –41:6

43. Surah Muhammad (47:19)

فَٱعْلَمْ أَنَّهُ لاَ إِلَـٰهَ إِلاَّ ٱللَّهُ وَٱسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

So know, {O Muhammad (s) (ﷺ)} ,that there is no deity except Allāh and ask forgiveness for your sin* and for the believing men and believing women. And Allāh knows of your movement and your resting place.

[*this was said to him despite his infallibility so that his community might emulate/follow him in this respect. Indeed, he did do this. The Prophet s said 'Verily I do ask God for forgiveness a hundred times every day]

44. Surah Al-Hashr 59:10

رَبَّنَا ٱغْفِرْ لَنَا وَلإِخْوَانِنَا ٱلَّذِينَ سَبَقُونَا بِٱلإِيمَانِ وَلاَ تَجْعَلْ فِي قُلُوبِنَا غِلاًّ لِّلَّذِينَ آمَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ

"Our Lord, forgive us and our brothers who preceded us in embracing the faith and put not in our hearts [any] resentment (rancor) toward those who have believed. Our Lord, indeed, You are Kind and Merciful." (59:10)

45. Surah Nuh 71:10

فَقُلْتُ ٱسْتَغْفِرُواْ رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً

(Nuh A.S.) saying "Ask your Lord for forgiveness (from idolatry). Assuredly He is ever Forgiving.

46. Surah Al-Muzzammil 73:20

{وَٱسْتَغْفِرُواْ ٱللَّهَ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

And seek forgiveness of Allāh. Indeed, Allāh is Forgiving and Merciful.

47. Surah Nasr (110:3)

{فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّاباً }

then glorify with praise of your Lord that is continuously praising Him and seek forgiveness from Him; for verily He is ever ready to relent (yielding to a request.).

The Prophet (ﷺ) after this sūra had been revealed would frequently repeat the words subhāna'Llāhi wa bi-hamdihi **سُبْحَانَ اللهِ وَ بِحَمْدِهِ** 'Glory and praise be to God' and astaghfiru'Llāha wa-atūbu ilayhi

أَسْتَغْفِرُ ٱللَّهَ وَأَتُوبُ إِلَيْهِ I seek forgiveness from God and I repent to Him'; with the revelation of this final sūra he realized that his end was near. The victory over Mecca was in Ramadān of year 8; the Prophet (ﷺ) passed away in Rabiul Awal of the year 10.
Hadrat Abdullah bin Abbas states that this is the last Surah of the Quran to be revealed, i. e. no complete Surah was sent down to the Holy Prophet(ﷺ) (SAW) after it. (Muslim, Nasai, Tabarani, Ibn Abi Shaibah, Ibn Marduyah).

Qur'anic verses with word "Salām" (سَلَام)

Seven different verses of "Salam (The Arabic word "Salām" (سَلَام) means peace, safety, and security.)" from the Qur'an (out of many)

1. Surah Az-Zumar (39:73)

سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

"Peace be upon you; you have done well (excellent were you,) (become pure); so, enter it to abide eternally therein,"

2. Surah An-Nahl (16:32):

"سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى الدَّارِ"

"'Peace be upon you because you were patient.' How excellent is the final home!"

3. Surah Ya- Sin 36:58:

سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ

Peace (will be on them)!' – a word (of greeting) from a Lord Most Merciful."

4. Surah As-Saffat (37:79–80)

{سَلَامٌ عَلَىٰ نُوحٍ فِي ٱلْعَالَمِينَ } {إِنَّا كَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ }

'Peace from Us be to Noah among the worlds! Thus, indeed We reward the doers of good (virtuous).

5. Surah As-Saffat (37:109–110)

{سَلَامٌ عَلَىٰٓ إِبْرَاهِيمَ } {كَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ }

'Peace from Us be to Ibrahim!' Thus,(so, in this way) We reward the doers of good (those who are virtuous to their own souls).

6. Surah As-Saffat (37:130–131)

{سَلَامٌ عَلَىٰٓ إِلْ يَاسِينَ } {إِنَّا كَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ }

'Peace from Us be to ilyāsīn (Elias or all those who were believers with him)!'. Indeed so — just as We rewarded him — do We reward the virtuous.

7. Surah Al-Qadr (97:5)

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ

That is all peace (It is peaceful) till the rising (emergence) of the dawn.

Qur’anic Verses with "ٱلْحَيَاةُ ٱلدُّنْيَا" -Worldly life

A deceptive enjoyment -مَتَاعُ ٱلْغُرُورِ .
Āl ʿImrān 3:185
كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَامَةِ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ وَما ٱلْحَيَاةُ ٱلدُّنْيَا إِلاَّ مَتَاعُ ٱلْغُرُورِ

Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the **life of this world** -ٱلْحَيَاةُ ٱلدُّنْيَا except the enjoyment of delusion (a deceptive enjoyment) -مَتَاعُ ٱلْغُرُورِ .

Al-Ḥadīd (57:20)
ٱعْلَمُوۤاْ أَنَّمَا ٱلْحَيَٰوةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي ٱلأَمْوَٰلِ وَٱلأَوْلَٰدِ
Know that the life of this world is but merely play (amusement) and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allāh and approval. And what is the worldly life except the enjoyment of delusion-(a deceptive enjoyment) -**مَتَاعُ ٱلْغُرُورِ** .

The enjoyment of this world is little مَتَاعُ ٱلدُّنْيَا قَلِيلٌ
An Nisaa (The Women) 4:77
قُلْ مَتَاعُ ٱلدُّنْيَا قَلِيلٌ وَٱلآخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلاَ تُظْلَمُونَ فَتِيلاً

“…..Say, "The enjoyment of this world is little (that which is enjoyed therein or enjoying it the world is trifling it will end up by perishing), and the Hereafter (Paradise) is better for he who fears Allāh (by avoiding disobedience to Him). And you shall not be wronged (injustice will not be done to you-diminish your deeds), [even] as much as a single date-thread [as the peel on a date-stone inside a date seed]." (so struggle in the way of Allah.)

Surah Ar Ra'd (The Thunder) 13:26
ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَنْ يَشَآءُ وَيَقْدِرُ وَفَرِحُواْ بِٱلْحَيَاةِ ٱلدُّنْيَا وَمَا ٱلْحَيَاةُ ٱلدُّنْيَا فِي ٱلآخِرَةِ إِلاَّ مَتَاعٌ

Allāh extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.

At Tawba (The Repentance) 9:38

أَرَضِيتُمْ بِٱلْحَيَاةِ ٱلدُّنْيَا مِنَ ٱلآخِرَةِ فَمَا مَتَاعُ ٱلْحَيَاةِ ٱلدُّنْيَا فِي ٱلآخِرَةِ إِلاَّ قَلِيلٌ

Are you so content with the life of this world and its delights rather than with the Hereafter? that is in place of its bliss? Yet the enjoyment of the life of this world is in comparison with the enjoyment of the Hereafter but little trivial.

Al Ankaboot (The Spider) 29:64

وَمَا هَـٰذِهِ ٱلْحَيَاةُ ٱلدُّنْيَآ إِلاَّ لَهْوٌ وَلَعِبٌ وَإِنَّ ٱلدَّارَ ٱلآخِرَةَ لَهِيَ ٱلْحَيَوَانُ لَوْ كَانُواْ يَعْلَمُونَ

And this worldly life is not but amusement(diversion) and play. And (But) surely the Abode /home of the Hereafter is indeed the true [eternal] Life if they only knew

Al Ghaafir (The Forgiver) 40:39

يٰقَوْمِ إِنَّمَا هَـٰذِهِ ٱلْحَيَاةُ ٱلدُّنْيَا مَتَاعٌ وَإِنَّ ٱلآخِرَةَ هِيَ دَارُ ٱلْقَرَارِ

(the true believer of Pharaoh's court said) O my people! Truly this life of the world is only an (ephemeral /temporary) enjoyment whereas the Hereafter truly is the enduring /permanent abode /settlement.

Al-Baqarah 2:86

أُولَـٰئِكَ ٱلَّذِينَ ٱشْتَرَوُاْ ٱلْحَيَاةَ ٱلدُّنْيَا بِٱلآخِرَةِ فَلاَ يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلاَ هُمْ يُنصَرُونَ

Those are the ones who have bought **the life of this world- ٱلْحَيَاةُ ٱلدُّنْيَا** [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided.

Worldly life is insignificant compared to the Hereafter

Surah Yūnus 10:45- they had not tarried/remained (in the world or in the grave) **but an hour** of the day

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓاْ إِلاَّ سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِ وَمَا كَانُواْ مُهْتَدِينَ

And on the Day when He will gather them, [it will be] as if they had not tarried/remained (in the world or in the grave**) but an hour** of the day (because of the terror of what they see), [and] they will know each other. Those will verily have lost who denied the meeting(encounter) with Allāh (through resurrection) for they were not guided (and were not guided).

Surah Al Muminoon (The Believers): 23:112–114- They will say 'We tarried a day or part of a day

{قَالَ كَمْ لَبِثْتُمْ فِي ٱلأَرْضِ عَدَدَ سِنِينَ }

{ قَالُواْ لَبِثْنَا يَوْماً أَوْ بَعْضَ يَوْمٍ فَسْئَلِ ٱلْعَآدِّينَ }

{قَالَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ }

He ([Allāh] exalted be He) will say to them by the tongue of a Keeper of Hell 'How long did you tarry(remain) in the earth (in this world and in your graves) in number of years?' -'adada sinīna" They will say 'We tarried a day or part of a day — they are uncertain thereof deeming it shorter than what it was because of the gravity of the chastisement they are suffering. Yet ask those who keep count!' namely ask the angels who number the deeds of all creatures. (They will say, "We remained a day or part of a day; ask those who enumerate.")

(He exalted) will say to them (also by the tongue of Keeper of Hell)' 'You tarried but a little if only you knew the length of time you tarried you would have realised that it is trivial relative to how long you will tarry in the Fire. He will say, "You stayed but a little - if only you had known. 23:112–114

Surah Ar Room (The Romans) 30:7

{يَعْلَمُونَ ظَاهِراً مِّنَ ٱلْحَيَاةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلآخِرَةِ هُمْ غَافِلُونَ }

They know merely an outward aspect of the life of this world- its various means of securing livelihood such as commerce, agriculture, construction and cultivation and so on; but they of the Hereafter they are oblivious (They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.)

Surah Al-A'la (87:16-17)

بَلْ تُؤْثِرُونَ ٱلْحَيَاةَ ٱلدُّنْيَا

وَٱلآخِرَةُ خَيْرٌ وَأَبْقَىٰ

But you prefer the worldly life, While the Hereafter is better and more enduring/ everlasting

Surah An'am 6:32

{وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلاَّ لَعِبٌ وَلَهْوٌ وَلَلدَّارُ ٱلآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ }

And The life of this world that is preoccupation with it is nothing but a game (amusement) and a diversion (while obedience and what is conducive to it are of the things of the Hereafter); but the home of the Hereafter is best for those who fear Allāh, so will you not reason?

Surah Yunus 10:24

The example (the description) of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.

Tafsir al-Jalalayn-The likeness the description of the life of this world is only as water rain which We send down from the heaven then the plants of the earth mingle with it, they mingle because of it attaching themselves one to another whereof mankind eat plants such as wheat and barley and so on and cattle eat of pasture until when the earth has taken on its ornaments its splendour of plants and has adorned itself with flowers and assimilated with it and its inhabitants think that they are masters of it, fully capable of harvesting its fruits. Our command or Our chastisement comes upon it by night or day and We make it that is its crops as reaped corn like that which has been reaped with sickles as though the previous day it had not flourished as though it never were. Thus, do We detail do We make clear the signs for a people who reflect.

Tazkirul Quran--The life of this world is for the purpose of putting man to the test. Therefore, here man has been given complete freedom and all sorts of opportunities. Apparently, a man is free to do whatever he likes and to shape his own future in whatever way he likes. But in the midst of these preoccupations, certain events unfold which teach lessons to thoughtful persons and which indicate the fact that all this is temporary and will very soon be taken away from them. One such example is that of green vegetation on the earth. When there is rain, the earth becomes lush green with different kinds of vegetation. Man is pleased with this; he starts thinking that things are completely under his control and very soon he will be the owner of a rich crop. Exactly at the same time, some calamity suddenly befalls him, for example, a tornado strikes, there is snowfall or there is a plague of locusts and in this way the whole crop is destroyed in a moment. The same is true of man's life. Man is born with a fine body. The worldly factors are in his favour and he shapes for himself a very successful and glorious life. Now he develops confidence in himself; he thinks that his affairs are under his control. But one day, or one night, he suddenly meets with death. A person who considers himself powerful, suddenly finds himself in a condition of total helplessness and powerlessness. If man keeps this reality in view, he will never be arrogant in this world; he will never be guilty of oppression or injustice.

Al Kahf (The Cave) 18:45
And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. (The life of this world is likened to flourishing vegetation which then becomes dry is broken up and scattered by the winds) And Allāh is ever, over all things, Perfect in Ability.

Worldly Life- verses in the Quran

Sl. No.	Surah and Ayah	Arabic excerpt	Theme
1	Al-Baqarah (2: 86)	أُولَٰئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْحَيَاةَ ٱلدُّنْيَا بِٱلْآخِرَةِ	Those are the ones who have bought the life of this world for [in exchange] the Hereafter
2	Āl ʿImrān (3:14)	زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ ... وَٱلْحَيَاةِ ٱلدُّنْيَا	Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allāh has with Him the best return
3	Āl ʿImrān (3: 185)	وَمَا ٱلْحَيَاةُ ٱلدُّنْيَا إِلَّا مَتَٰعُ ٱلْغُرُورِ	Worldly life is deceptive enjoyment
4	An-Nisāʾ 4:74	فَلْيُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَاةَ ٱلدُّنْيَا بِٱلْآخِرَةِ	So let those fight in the cause of Allāh who sell the life of this world for the Hereafter
5	An-Nisāʾ 4: 77	قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ	The enjoyment of this world is little
6	Al-Anʿām 6:32	وَمَا ٱلْحَيَاةُ ٱلدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ	Worldly life is but play and amusement
7	Al A'raaf (The Heights) (7:152)	وَذِلَّةٌ فِى ٱلْحَيَاةِ ٱلدُّنْيَا وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ	and humiliation in the life of this world and thus do We recompense the inventors [of falsehood].
8	At Tawba (The Repentance) 9:38	فَمَا مَتَٰعُ ٱلْحَيَاةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ	enjoyment of the worldly life in comparison of the Hereafter but trivial
9	Yūnus (10: 7–8)	رَضُوا۟ بِٱلْحَيَاةِ ٱلدُّنْيَا ... وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ	Those content with worldly life are heedless
10	Yūnus (10:23-24)	مَّثَلُ ٱلْحَيَاةِ ٱلدُّنْيَا كَمَآءٍ ...	Parable of worldly life like rain that passes
11	Yūnus 10:45	وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ	And on the Day when He will gather them, [it will be] as if they had not tarried [in this world or in the grave] but an hour of the day,
12	Hud 11:15-16	مَن كَانَ يُرِيدُ ٱلْحَيَاةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ	Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein and they therein will not be deprived. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein and worthless is what they used to do.
13	Yusuf 12:109		.. have they not traveled through the earth and observed how the end of those before them was? And the home of the Hereafter is best for those who fear Allāh;
14	Ar-Raʿd 13: 26	وَفَرِحُوا۟ بِٱلْحَيَاةِ ٱلدُّنْيَا	Disbelievers rejoice in worldly life

Sl. No.	Surah and Ayah	Arabic excerpt	Theme
15	Ibrāhīm (14:3)	يَسْتَحِبُّونَ ٱلْحَيَاةَ ٱلدُّنْيَا عَلَى ٱلْآخِرَةِ	Preferring worldly life over the Hereafter -they are far astray from the truth
16	An-Naḥl (16:107)	ٱسْتَحَبُّواْ ٱلْحَيَاةَ ٱلدُّنْيَا عَلَى ٱلْآخِرَةِ	they have preferred the life of this world in preference to the Hereafter
17	Al Israa (The Night Journey) 17: 18-21		Whoever desires through his deeds the hasty world that is the life of this world We hasten for him .... We have made for him Hell... But the Hereafter is greater in degrees [of difference] and greater in distinction
18	Al-Kahf (18: 45)	وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَاةِ ٱلدُّنْيَا كَمَاءٍ ...	Parable of worldly life as vegetation that withers
19	Ṭā-Hā (20:131-132)	وَلاَ تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجاً مِّنْهُمْ زَهْرَةَ ٱلْحَيَاةِ ٱلدُّنْيَا	And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.
20	Al Muminoon (The Believers) 23:112-114		They will say 'We tarried a day or part of a day.....He will say, "You stayed but a little - if only you had known.
21	Al Qasas (The Stories) 28:60		And whatever thing you [people] have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allāh is better and more lasting; so will you not use reason?
22	Al Qasas (The Stories) 28:77		but seek, through that which Allāh has given you, of wealth, the Abode of the Hereafter (by expending it in obedience to Allah) and do not forget your share of this world (that is do not forget to strive in it for the sake of the Hereafter); and be/do good (to people by giving voluntary alms) just as Allah has been good to you. And do not seek to cause corruption. Surely God does not love the agents of corruption.
23	Al-ʿAnkabūt (29:64)	وَمَا هَٰذِهِ ٱلْحَيَاةُ ٱلدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ	This worldly life is but amusement and play
24	Ar Room (The Romans) 30:7	يَعْلَمُونَ ظَاهِراً مِّنَ ٱلْحَيَاةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلآخِرَةِ هُمْ غَافِلُونَ	They know what is apparent of the worldly life, but they, of the Hereafter, are unaware
25	Luqman 31:33	إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَلاَ تَغُرَّنَّكُمُ ٱلْحَيَاةُ ٱلدُّنْيَا وَلاَ يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ	Indeed, the promise of Allāh is truth, so let not the worldly life delude you (and divert you from Islam) and be not deceived about Allāh by the Deceiver [i.e., Satan].

Sl. No.	Surah and Ayah	Arabic excerpt	Theme
26	Fāṭir (35:5)	فَلَا تَغُرَّنَّكُمُ ٱلْحَيَاةُ ٱلدُّنْيَا	Do not be deceived by worldly life
27	Ghāfir (40:39)	إِنَّمَا هَٰذِهِ ٱلْحَيَاةُ ٱلدُّنْيَا مَتَٰعٌ	Worldly life is mere enjoyment
28	Ash Shura (Consultation) 42:36	فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَاةِ ٱلدُّنْيَا وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ	So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allāh is better and more lasting for those who have believed and upon their Lord rely
29	Az Zukhruf (Ornaments of gold) 43:35	وَزُخْرُفاً وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَاعُ ٱلْحَيَاةِ ٱلدُّنْيَا وَٱلآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ	And gold ornament. But all that is not but the transient enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.
30	Muḥammad (47:36)	إِنَّمَا ٱلْحَيَاةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ	Worldly life is only play and amusement
31	Al-Ḥadīd (57:20)	ٱعْلَمُوٓاْ أَنَّمَا ٱلْحَيَاةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ ...	Description of stages of worldly life
32	At Taghaabun (Mutual Disillusion) 64:15	إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ	Your wealth and your children are but a trial (distracting you from the concerns of the Hereafter and Allah), and Allāh has with Him a great reward.
33	Al-Aʿlā (87: 16–17)	بَلْ تُؤْثِرُونَ ٱلْحَيَاةَ ٱلدُّنْيَا	You prefer worldly life, but the Hereafter is better
34	At Takaathur (Competition) 102:1-2	{أَلْهَىٰكُمُ ٱلتَّكَاثُرُ} {حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ}	Competition/rivalry in [worldly] increase distracts you until you visit the graves

Comparison of Days in this World:

Al Hajj (The Pilgrimage) 22:47 a day is like a thousand years of your counting

وَإِنَّ يَوْماً عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ

And truly a day with your Lord of the days of the Hereafter is like a thousand years of your counting /('their counting') in this world (on account of the severity of the punishment/chastisement of the disbelievers).

As Sajda (The Prostration) 32:5 a thousand years of those which you count.

يُدَبِّرُ ٱلأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

He directs the command (arranges [each] matter) from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

Note: It means the descending and ascending of the angels to and from the heaven to earth is so fast that although it takes the blink of an eye for them, it will take a thousand years for us. - **Tafsir Mazhari**

Deeds are raised up to the place of recording above the lowest heaven. The **distance between heaven and earth** is the distance of five hundred years traveling, and the **thickness of the heaven** is the distance of five hundred years (500 + 500=1000 years) Mujahid, Qatadah and Ad-Dahhak said, "The distance covered by the angel when he descends or ascends is the distance of five hundred years, but he covers it in the blink of an eye." -Tafsir Ibn Kathir

Al Ma'aarij (The Ascending Stairways) 70:4

تَعْرُجُ ٱلْمَلاَئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

The angels and the Spirit [i.e., Gabriel] will ascend to Him (to the place in the heaven to which His command descends ascend) during/in a Day the extent of which is fifty thousand years- in which the chastisement befalls them' on the Day of Resurrection whose span is fifty thousand years from the perspective of the disbeliever on account of the severity /calamities he will encounter in it — but as for the believer it the mentioned day will be easier for him than an obligatory prayer which he performs in this world as stated in hadīth.

Qualities of the Mu'minoon and servants of Allah

Six qualities of the believers are mentioned in the surah al- Mu'minoon/ The Believers (23:1-9)

1. who are humble (submissive)- khashi`un in prayers.
2. turn away from vain talk.
3. who pays Zakat.
4. guard their private parts.
5. keep their trust and promise.
6. who keep guard to their prayers- observing them at their appointed times

Twelve traits and habits of the special and favored servants of Allah Ta' ala' -mentioned as 'Ibadur-Rahman (Servants of the Most Merciful)
in Surah Al-Furqan 25 (63- 74)

1. they walk on the earth modestly (that is peacefully and humbly)
2. And when the ignorant people speak to them they reply peacefully (words by which they are safe from committing any sin);
3. and who spend the night before their Lord prostrating and standing in worship (in other words they spend the night performing prayers);
4. and who says Our Lord avert from us from the punishment of Jahannam (Hell). Truly its punishment is abiding that is irrevocable.
5. and those who, when they spend, are neither extravagant nor miserly (follow moderation)
6. And those who do not invoke any other god along with Allah
7. those who do not kill a person whom Allah has given sanctity i.e., slay the soul which God has forbidden that it be slain except with due cause
8. who do not commit fornication
9. and those who do not give false testimony
10. and when they come across senseless talk in the way of vile speech ill (vile) speech, they pass by with dignity (shunning such vanity)
11. and those who when they are reminded of the verses (of the Qur'ān) of their Lord do not fall on them as deaf and blind ones (but fall on them listening contemplating benefiting and obedient)
12. And those who say, "Our Lord, Give us, from our spouses and our children, coolness of eyes (a joyful sight for us so that we see them obedient to You) and make us Leaders(model examples) of the God-fearing.

The Holy Qur'an highlights several traits and habits of the special and favored servants of Allah, often describing them as:

- ٱلْمُؤْمِنُونَ (the believers)
- ٱلْمُتَّقُونَ (the God-conscious)
- عِبَادُ ٱللَّهِ (servants of Allah)
- عِبَادُ ٱلرَّحْمَـٰنِ (servants of the Most Merciful)

Below is a categorized list of these traits and habits based on Qur'anic verses:

Sl. No.	Trait	Verse Reference(s)	Description
1	Fear of Allah (Taqwa)	Al-Baqarah 2:2–3; 2:152; 9:119 etc.	Believe in the unseen, establish prayer, spend in charity, Fear Allah.
2	Remembrance or Remembering Allah	Al-Baqarah (2:152), Al-Ahzab 33:35	Men and women who remember Allah much and find peace in remembering.
3	Being grateful to Allah	Ibrahim (14:7)	'If you are grateful, I will certainly give you more."
4	Spending for the sake of Allah	Al-Baqarah 2:254	"Donate from what We have provided…"
5	Humility in Prayer	Al-Mu'minun 23:1–2	"Certainly, will the believers have succeeded: They who are during their prayer humble submissive."
6	Pondering over the signs of Allah	An-Nisa (4:82), Al-e-Imran (3:190) An-Nahl (16:44) etc.	Reflect/ponder upon creation and signs of Allah
7	Avoiding Idle Talk	Al-Mu'minun 23:3	They turn away from vain or frivolous talk.
8	Charity (Zakah)	Al-Mu'minun 23:4, Al-Baqarah 2:3	They consistently give zakah.
9	Guarding Chastity	Al-Mu'minun 23:5–7, An-Nur (24:30-31)	They protect their private parts (i.e., are chaste).
10	Faithfulness to Trusts and Promises	Al-Mu'minun 23:8	They fulfill trusts and keep promises.
11	Diligence in Prayers	Al-Mu'minun 23:9	They strictly guard their prayers.
12	Establish Prayers	Hud- 11:114	Offer them at appointed time. Establish Prayers
13	Reliance on Allah (Tawakkul)	Al-Anfal 8:2	Their hearts tremble when Allah is mentioned, and they rely on Him.

Sl. No.	Trait	Verse Reference(s)	Description
14	Being Compassionate/kind and dutiful to parents	Al-Isra (17:23-4), An-Nisa 4:36	And honour your parents. If one or both of them reach old age in your care, never say to them (even) 'uff,' nor yell at them. Rather, address them respectfully. And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young."
15	restrain anger	Al-e-Imran (3:133-4)	Who spend [in the cause of Allāh] during ease and hardship and who restrain anger and who pardon the people - and Allāh loves the doers of good;
16	Obedience to Allah and His Messenger	An-Nur 24:51	They say, "We hear and we obey."
17	Mutual Love and Mercy	Al-Fath 48:29	Believers are merciful among themselves.
18	Striving in Allah's Cause (Jihad)	Al-Hujurat 49:15	They strive with wealth and life in Allah's cause.
19	Avoidance of Major Sins	Ash-Shura 42:37	They avoid major sins and indecencies.
20	seek help through patience and prayer.	Al-Baqarah (2:153)	O you who have believed, seek help through patience and prayer. Indeed, Allāh is with the patient.
21	Patience and Forgiveness	Ash-Shura 42:43, Al-Ara'f (7:199), Al-Hijr (15:85–88), Al-Jathiyah 45:14	وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ And whoever is patient and forgives - indeed, that is of the matters [worthy] of resolve(42:43)
22	Love of Purification	At-Tawbah 9:108	Allah loves those who purify themselves.
23	Steadfastness in Faith	Fussilat 41:30	Angels descend upon them, giving glad tidings.
24	Fear of the Day of Judgment	Al-Insan 76:7	They fear a Day whose evil is widespread.
25	Rushing to Good Deeds	Al-Mu'minun 23:61	They race in doing good.
26	Walk humbly	Al-Furqan 25:63	Walk humbly on the earth and respond peacefully to ignorance.

Sl. No.	Trait	Verse Reference(s)	Description
27	spend the night-worshiping	Al-Furqan 25:64	and who spend the night before their Lord prostrating and standing in worship
28	respond peacefully to ignorance.	Al-Furqan 25:63	Walk humbly on the earth and respond peacefully to ignorance.
29	Spend Moderately	Al-Furqan 25:67	when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate
30	Do not kill except a cause	Al-Furqan 25:68	kill the soul which Allāh has forbidden, except by right,
31	do not commit fornication	Al-Furqan 25:68	and do not commit unlawful sexual intercourse.
32	do not give false testimony	Al-Furqan 25:72	and those who do not give false testimony
33	pass by (evil talk) with dignity	Al-Furqan 25:72	they pass by with dignity (shunning evil speech, vanity)
34	Attentive to the verses of Quran	Al-Furqan 25:74	and those who when they are reminded of the verses (of the Qur'ān) of their Lord do not fall on them as deaf and blind ones
35	Lower the gaze	An-Nur (24:30-31)	lower their gaze and guard their chastity
36	who do not desire exaltedness upon the earth or corruption.	Al Qasas (The Stories)28:83	That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption.
37	Be with the truthful	At-Tawba (9:119)	"...be with those who are truthful"
38	give (others) preference over themselves	Al Hashr 59:9	They give (the emigrants) preference over themselves even though they may be in need.
39	Concealing others' faults	An-Nur (24:19)	Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter.
40	Gives wealth to people, despite love for it	Al-Baqarah (2:177) , Ar-room (30:38), Al-e-Imran (3:133-4)	gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help]
41	Be kind to specific people	An-Nisa 4:36	to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess

Sl. No.	Trait	Verse Reference(s)	Description
42	turn away from the ignorant	Al-Ara'f 7:199	Adopt forgiveness and bid to good (enjoin kindness) and turn away from the ignorant (do not counter their stupidity with the like)
43	Give full measure and weigh with justice.	Al-An'am 6:152	And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity.
44	when you speak [i.e., testify], be just	Al-An'am 6:152	And when you speak [i.e., testify], be just, even if [it concerns] a near relative.
45	urge each other to compassion	Al-Balad 90:17	advised one another to patience and advised one another to compassion.
46	fulfil God's covenant.	Al-An'am 6:152	and fulfil the covenant of Allah. This is what He has instructed you that you may remember/ you may accept admonition.
47	Do not ridicule others	Al-Hujurat 49:11	O you who have believed, let not a people ridicule [another] people;
48	Don't make negative assumptions or spy on others.	Al-Hujurat 49:12	O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin.
49	Do not Backbite	Al-Hujurat 49:12	And do not spy or backbite each other.

Huroof-Al-Muqatta’at- mysterious letters

More than 25% of the Quranic Surahs begin with specific abbreviated letters called Huroof-Al-Muqattaat. Literally, مقطعات means abbreviated or shortened. They are also known as openers/Fawatih فواتح as in many cases they form the opening verse of the respective Surah. They are made up of 14 Arabic Alphabets/letters. Thus, out of the 28 letters of the Arabic alphabet, precisely 50% appear as مقطعات, both singly or in combinations of 2, 3, 4 or 5 letters.

Huroof-Al-Muqatta’at:

1. Alif (أ)
2. Ha (ح)
3. Ra (ر)
4. Sin (س)
5. Sad (ص)
6. Ta (ط)
7. Ain (ع)
8. Qaf (ق)
9. Kaf (ك)
10. Lam (ل)
11. Mim (م)
12. Nun (ن)
13. Ha (هـ)
14. Ya (ي)

There are 29 Surahs of Quran that state the abbreviated prefixes.

الٓمٓ in Surah Baqarah, Ale Imran, Ankabut, Rum, Luqman and Sajdah.

الٓمٓصٓ in Surah Araf.

الٓرٰ in Surah Yunus, Hud, Yusuf, Ibrahim and Hijr.

الٓمٓرٰ in Surah Raad.

كٓهٰيٰعٓصٓ in Surah Maryam.

طٰهٰ in Surah Taha.

طٰسٓمٓ in Surah Shuara and Qasas.

طٰسٓ in Surah Naml.

يٰسٓ in Surah Yaseen.

صٓ in Surah Sad.

حٰمٓ in Surah Ghafir, Fussilat, Shura Zukhuuf, Dukhan, Jathiyah and Ahqaf.

حٰمٓ عٓسٓقٓ in Surah Shura.

قَ in Surah Qaf and
نَ in Surah Qalam.
There are 29 suras with initial letters and the total number of verses having initial letters is 30. Please note that the number of these letters is 14 and they came in 14 different forms of openings verses (excluding the repeated opening verses). 14 is about 7 multiplied by 2!

Table: Fourteen different forms of the Initial Letters with Surahs

Sl. No.	First Letters/Verse	Surah Name (Surah No.)	Abjad Value
1	الم	Al-Baqara(2) Al-i-Imran(3) Al-Ankaboot(29) Ar-Room(30) Luqman(31) As-Sajda(32)	71
2	المص	Al-Araf (7)	161
3	الٓر	Yunus(10) Hud(11) Yusuf(12) Ibrahim(14) Al-Hijr(15)	231
4	المر	Ar-Ra'd (13)	271
5	كهيعص	Maryam (19)	195
6	طه	Tâ-Hâ (20)	14
7	طسم	Ash-Shuara (26) Al-Qasas (28)	109
8	طس	An-Naml (27)	69
9	يسٓ	Ya- Seen (36)	70
10	صٓ	Sâd(38)	90
11	حم	Al-Ghafir (40) Fussilat (41) Ash-Shura (42) Az-Zukhruf (43) Ad-Dukhan (44) Al-Jathiya (45) Al-Ahqaf (46)	48
12	قٓ	Qaf (50)	100
13	نٓ	Al-Qalam (68)	50
14	عٓسٓقٓ	Ash-Shura (42_2)	230

Prophets and other Notables traditional Birth, Burial and Lifetime

Approximate Period/ Birth date based on Tradition	Name	Mentioed in the Holy Quran- Number of times	Birthplace	Burial/Resting Place	Lifetime years
1. 3760/3761 BC	(آدم)Adam (عَلَيْهِ ٱلسَّلَامُ) (AS) Language: Syriac	25 times	Day 6 of Creation, Friday- Islamic tradition-in Paradise (Jannat) Day 6 of Creation (1 Tishrei, Rosh Hashanah)-Jewish tradition	Adam's death was on a Friday Holy Makkah, Saudi Arabia Or Jerusalem	1000* Hadith
2. 3760 BC	Hawwa حواء (عليهما السلام) (AS) Eve. Eve outlived Adam by one year, Language: Syriac	mentioned as Wife of Adam AS -example V. 7:19 (total 7 times)	Paradise (Jannat)	The cemetery in Jeddah is believed to house the grave of Hawa (عليها السلام). She is also known as Eve, the first woman created and the wife of Adam (عليه السلام). The name Jeddah means the "Ancestor of Women".	

Approximate Period/ Birth date based on Tradition	Name	Mentioed in the Holy Quran- Number of times	Birthplace	Burial/Resting Place	Lifetime years
3. 3139 BC	Idris (إدريس) (عَلَيْهِ ٱلسَّلَامُ) or "Enoch" or "Chanoch" Language: Syriac	02 times	Migrated to Egypt	Fourth Heaven/Sky. This remarkable event of Prophet Idris (عَلَيْهِ ٱلسَّلَامُ) is confirmed as noted in Sahih Bukhari hadith number 7517 and At-Tirmidhi 3157. When the Prophet Muhammad ascended to the heavens during Isra and Mi'raj (the night journey), he was greeted by various Prophets who came before him. In the first heaven, he met Adam; in the second, Isa and Yahya; in the third, Yusuf; and in the fourth, Idris (may peace be upon them all).	365 or 356
4. 2705 BC	Nuh (Noah | نوح) (عَلَيْهِ ٱلسَّلَامُ)(AS), came approximately 10 generations after Adam (AS) Language: Syriac	43 times	Iraq, Ancient Mesopotamia, Iraq and includes parts of present-day Iran, Turkey, Syria and Kuwait.	Traditions: 1. Cizre, Turkey 2. city of Nakhchivan, Azerbaijan. 3. Lebanese Bekaa Valley in the outstanding area of Karak Mount Judi is the resting place of the Ark built by Prophet Nuh (عليه السلام) by the command of Allah. It is situated in south-east Turkey, close to the Syrian and Iraqi borders.	950 (Holy Quran)
5. 2037 BC	Hûd / Hud (هود) (Heber or Eber) (عَلَيْهِ ٱلسَّلَامُ)(AS) Language: Arabic	7 times	sent to Bani 'Ad ('Ad are descendents of Sam)	Hadhramaut, Yemen	464 or 130 or 150 or 165

Approximate Period/ Birth date based on Tradition	Name	Mentioed in the Holy Quran- Number of times	Birthplace	Burial/Resting Place	Lifetime years
6.	Ṣâlih /Saleh (صالح) (عَلَيْهِ ٱلسَّلَامُ)(AS) Language: Arabic	9 times	Hijr area, KSA, Mada'in Saleh (city of Saleh) is a pre-Islamic archaeological site located in the Al-Ula sector approximately 400km north-west of Madinah.	Hasik, Oman	280 or 70 or 586
7. 2165/66 BC — 1990/91 BC 1752 BC (sometime between 2000-1700 B.C. E)	Ibrahim (Abraham | إبراهيم) (عَلَيْهِ ٱلسَّلَامُ) (AS)/ Abraham (tradition- he was descended from Eber or Hud A.S.) Language: Aramaic Akkadian, the language of ancient Babylon	69 times	He was born in Mesopotamia, Ur, modern-day Iraq or born in Babylon, present-day Iraq.	Masjid-e-Khalil Mosque (Haram al-Ibrahimi Mosque)- maqam of Prophet Ebrahim (عليه السلام) in Masjid-e-Ebrahim in Hebron. Harama el Khalil. Hebron is a Palestinian city in the southern West Bank, 30 km south of Jerusalem.	195(as per some) or 175 Genesis 25:7-8
8.	Lūṭ (Lot | لوط) (عَلَيْهِ ٱلسَّلَامُ) (AS) the son of Ibrahim (AS)'s brother Language: Aramaic Akkadian, the language of ancient Babylon	27 times			150
9. 1803 BC	Sarah (عليها السلام) (AS) daughter of Ibrahim (AS)'s uncle	mentioned as Abraham's wife- 2 times		Cave of the Patriarchs- Hebron, Abraham, Isaac, Jacob, Sarah, Rebecca and Leah are buried, 30 kilometers south of Jerusalem.	127
10. 1727 BC	Ismail (Ishmael | إسماعيل) Ishmael (عَلَيْهِ ٱلسَّلَامُ) (AS) (Ishmael) Language: Arabic	12 times			137

Approximate Period/ Birth date based on Tradition	Name	Mentioed in the Holy Quran- Number of times	Birthplace	Burial/Resting Place	Lifetime years
11. 1713 BC	Ishaq (Isaac | إسحاق) Ishaq (عَلَيْهِ ٱلسَّلَامُ) (Isaac) (AS)	17 times		Cave of the Patriarchs- Hebron, Abraham, Isaac, Jacob, Sarah, Rebecca and Leah are buried, 30 kilometers south of Jerusalem.	160 (History of Tabari)/180 Genesis
12.	Yaqub (Jacob | يعقوب) son of Ishaq (عَلَيْهِ ٱلسَّلَامُ) (AS)(Jacob) also called Israel	16 times		Cave of the Patriarchs- Hebron, Abraham, Isaac, Jacob, Sarah, Rebecca and Leah are buried, 30 kilometers south of Jerusalem.	147 (History of Tabari) (Genesis)
13. 1501 BC	Yusuf (Joseph | يوسف) Yusuf (عَلَيْهِ ٱلسَّلَامُ) Joseph	27 times	born in the Mesopotamian town of Haran	Muslim traditions holds that Hz. Yusuf عليه اسلام is buried in Haram al-Ibrahimi Complex (Cave of the Patriarchs). 30 kilometers south of Jerusalem.	110 Genesis 50:26
14.	Ayyub (عَلَيْهِ ٱلسَّلَامُ) Job in Bible	4 times	Dhofar, Oman or, Syria, near Damascus, Ibn Ishâq said that the Prophet Ayyub (Job) was Roman	Bukhara, Uzbekistan or, Salalah (Dhofar),Oman.	93(Ibn Jareer) or 140 or 146
15. $14^{th}/15^{th}$ BCE	Shu'ayb (شعيب) (عَلَيْهِ ٱلسَّلَامُ) (AS)/ Jethro in Bible Language: Arabic	11 times			100 or 254 (traditions)

Approximate Period/ Birth date based on Tradition	Name	Mentioed in the Holy Quran- Number of times	Birthplace	Burial/Resting Place	Lifetime years
16. 1393 BCE(or) 1389 BC or (1526−1406 BCE)	Musa Musa (Moses | موسى) (عَلَيْهِ ٱلسَّلَامُ) (AS)/ Moses	mentioned 136 times	Egypt	Mount Nebo, Jordan	According to the biblical narrative, Moses lived 120 years (Exodus) and was 80 when he confronted Pharaoh, 123 or 125 (in some traditions)
17. 1392 BC	Harun (Aaron | هارون)(عَلَيْهِ ٱلسَّلَامُ) AS(Aaron) Moses was eighty years old and Aaron eighty-three when they spoke to Pharaoh	20 times	Egypt		122 or 119
18. 1040 BC (or c. 1000 BC)	Dawud [دَاوُد] (David) (AS) (عَلَيْهِ ٱلسَّلَامُ) Language- Hebrew	16 times		was buried in Jerusalem	100* (Hadith)
19. 1010 BC	Sulayman (Solomon) (AS) (عَلَيْهِ ٱلسَّلَامُ)	17 times		Jerusalem	"Fifty-odd years" means approximately fifty years, or a little more than fifty years (History of Tabari). 80 or 180 (some traditions)
20. 900 BCE–849 BCE OR 870 BC	Ilyas (Elias | إلياس) (AS) (عَلَيْهِ ٱلسَّلَامُ) Elijah	2 times	Ilyas (عَلَيْهِ ٱلسَّلَامُ) was sent to the people of Baalbek (in present-day Lebanon) who worshipped the idol Baal.		

Approximate Period/ Birth date based on Tradition	Name	Mentioed in the Holy Quran- Number of times	Birthplace	Burial/Resting Place	Lifetime years
21.	Alyasa Al-Yasaa (Elisha | اليسع) (AS) (عَلَيْهِ ٱلسَّلَامُ)	2 times	He was a successor to Prophet **Ilyas (Elijah)** (عليه السلام) and continued his mission of guiding the Children of Israel.	Diyarbakir Province, Turkey or Al-Awjam in the eastern region of Saudi Arabia.	
22. b. 823 BC– d. 720 BC	Yunus (Jonah | يونس) (AS) (عَلَيْهِ ٱلسَّلَامُ)	4 times	region of Mosul, called Nineveh (History of Tabari) Gath-hepher or Gat Hefer, a border town in the Northern Kingdom of Israel around the 8th century BCE.	Gath-hepher or Gat Hefer, a border town in the Northern Kingdom of Israel around the 8th century BCE.	120
23. b. 643 BC to d. 570 BC	Dhul-Kifl (ذو الكفل) (عَلَيْهِ ٱلسَّلَامُ) Ezekiel/ Ezekial or Hizqeel	2 times			
24. 480 B.C.- 440 B.C	Uzair (Ezra | عزير) Arabic: عزير, ʿUzayr (عَلَيْهِ ٱلسَّلَامُ) Ezra was a saint and a wise man Some say Uzair AS was not a prophet some say he was one of the Prophets sent to the Children of Israel; he came during the interval between Dawud and Sulaiman, and Zakariya and Yahya. Allah knows best if he was a prophet or not.	1 time			

Approximate Period/ Birth date based on Tradition	Name	Mentioed in the Holy Quran- Number of times	Birthplace	Burial/Resting Place	Lifetime years
25. 1st century BC (97 BC)	Zakariya (Zechariah | زكريا) (عَلَيْهِ ٱلسَّلَامُ) Zechariah	7 times	Palestine		130
26.	Maryam - مَرْيَم and a whole chapter, Surah Maryam, is named after her. She is the only woman explicitly named in the Quran,	34 times, 31 verses in 12 chapters,			
27.	Yahya (John | يحيى) (عَلَيْهِ ٱلسَّلَامُ) John the Baptist	5 times	Palestine	Prophet Yahya was executed by a Roman ruler, his followers transported his body to Sebastia, West Bank, Palestine, where they buried it in a cave beneath the current church building. His head was reportedly sent to Damascus, where it was placed in the Umayyad Mosque, old city of Damascus, the capital of Syria,	32
28.	'Isa (Jesus | عيسى) (عَلَيْهِ ٱلسَّلَامُ) Isa (AS)	25 times	Bethlehem city, a couple of miles (around 10km) south of the Old City of Jerusalem, Palestine	According to some Islamic sources, Isa (AS) was around 33 years old when Allah raised him to the heavens (Quran 4:157-158)	He did not die but will return before the Day of Judgment to defeat Dajjal

Approximate Period/ Birth date based on Tradition	Name	Mentioed in the Holy Quran- Number of times	Birthplace	Burial/Resting Place	Lifetime years
29. 12 Rabi' al-Awwal in the Year of the Elephant approximately April 22, 570 CE	Prophet Muhammad (صلى الله عليه وسلم) (ﷺ) Language: Arabic	4 times by name, but many times as pronoun and other names	Holy Makkah, Saudi Arabia	Holy Madinah- Al Madinah Al Munawwarah- The Enlightened City, Saudi Arabia	63, Sahih Muslim 2348 (Book 43, Hadith 149) #13174 Anas b. Malik reported that Allah's Messenger ﷺ died when he was sixty-three years old, and so was the case with Abu Bakr, and so was the case with Umar who was also sixty-three (when he died).

Ibn Abbas (RA) said :"The Prophet (ﷺ) (Allah bless him and give him peace) stayed in Mecca for thirteen years, during which he was inspired with Divine revelation, and in Medina for ten, and he died when he was sixty-three years of age. Reference : Ash-Shama'il Al-Muhammadiyah 379 In-book reference : Book 53, Hadith 1

Ibn Hibban said in his book As-Sahih, from Abu Dharr, that the Prophet said, "O Abu Dharr, four among the Prophets spoke a language called Syriac: Adam, Seth, Akhanukh (Enoch- Idris A.S., the first to use the pen after Adam), and Noah.
In Islam, there are four prophets traditionally recognized as being Arab: Hud, Salih, Shuaib, and Muhammad (peace be upon them all)

Prophets and Messengers mentioned in the Quran

The following Suras (Chapters) have been named after the Prophets:

1. Yunus - Chapter 10
2. Hud - Chapter 11
3. Yusuf - Chapter 12
4. Ibrahim - Chapter 14
5. Luqman - Chapter 31 (Islamic scholars considered him as a wise man not a Prophet)
6. Muhammad - Chapter 47
7. Nuh - Chapter 71

List of the Prophets:

1. Adam (Ādam) (عَلَيْهِ ٱلسَّلَامُ) – Creation, life in Paradise, expulsion, and repentance (Quran 2:30-39, 7:11-25, 20:115-123).
2. Idris (إدريس) (عَلَيْهِ ٱلسَّلَامُ) or "Enoch" to write with a pen and was knowledgeable in astronomy, mathematics, and other sciences.
3. Noah (Nūḥ) (عَلَيْهِ ٱلسَّلَامُ) – His call to his people, the Ark, and the Flood (Quran 11:25-48, 23:23-30, 71:1-28).
4. Hud (Hūd) (عَلَيْهِ ٱلسَّلَامُ) – Sent to the people of ʿĀd (Quran 7:65-72, 11:50-60, 26:123-140).
5. Salih (Ṣāliḥ) (عَلَيْهِ ٱلسَّلَامُ) – Sent to the people of Thamūd and the she-camel (Quran 7:73-79, 11:61-68, 26:141-159).
6. Abraham (Ibrāhīm) (عَلَيْهِ ٱلسَّلَامُ) – His rejection of idolatry, argument with Nimrod, and the sacrifice of his son (Quran 6:74-83, 21:51-70, 37:83-113).
7. Lot (Lūṭ) (عَلَيْهِ ٱلسَّلَامُ) – The destruction of Sodom and Gomorrah (Quran 7:80-84, 11:77-83, 26:160-175).
8. Ishmael (عَلَيْهِ ٱلسَّلَامُ) (Quran 2:127, 19:54, 37:102)- Elder son of Ibraham (AS) ,Building the Kaaba with Prophet Ibrahim (AS):, The Great Sacrifice and others
9. Ishaq (عَلَيْهِ ٱلسَّلَامُ) (Isaac) (AS) Quran 6:84, 11:71, 29:27), Isaac's descendants include many prophets, Son of Abraham and younger stepbrother of Ishmael (AS).
10. Yaqub, son of Ishaq (عَلَيْهِ ٱلسَّلَامُ) (AS)(Jacob) also called Israel
11. Joseph (Yūsuf) (عَلَيْهِ ٱلسَّلَامُ) – His betrayal by brothers, slavery, rise to power in Egypt (Quran 12, full chapter).
12. Ayyub(عَلَيْهِ ٱلسَّلَامُ) (Job)

13. Shu'ayb (شعيب) (عَلَيْهِ ٱلسَّلَامُ) (Jethro): Father-in-law of Musa (AS) - Surah Al-A'raf (7:85-93), Surah Hud (11:84-95), Surah Ash-Shu'ara (26:176-191), and Surah Al-Ankabut (29:36-37).
14. Moses (Mūsā) (عَلَيْهِ ٱلسَّلَامُ) – Pharaoh, the Exodus, the Ten Commandments (Quran 20:9-99, 28:3-46, 7:103-156).
15. Harun (Aaron | هارون)(عَلَيْهِ ٱلسَّلَامُ) -Moses was eighty years old and Aaron eighty-three when they spoke to Pharaoh (Quran 20:29-32, 28:34, 4:163, 7:150, 37:114-122)
16. David (Dāwūd) (عَلَيْهِ ٱلسَّلَامُ) – His kingdom, victory over Goliath (Jālūt), and Psalms (Quran 2:251, 38:17-26).
17. Solomon (Sulaymān) (عَلَيْهِ ٱلسَّلَامُ) – His wisdom, control over jinn, and the Queen of Sheba (Quran 27:15-44, 34:12-14).
18. Dhul -Qarnayn (ذو القرنين, "The Two-Horned One") in Surah Al-Kahf (18:83-101) The most likely opinion is that he was just a king, also, he was said to be a Prophet, or a Messenger.
19. Ilyas (Elias | إلياس) (عَلَيْهِ ٱلسَّلَامُ) Elijah As-Saffat (37:123-132) Surah Al-An'am (6:85) Ilyas (عَلَيْهِ ٱلسَّلَامُ) was sent to the people of Baalbek (in present-day Lebanon) who worshipped the idol Baal.
20. Alyasa (Elisha, اليسع) (عليه السلام) Surah Al-An'am (6:86) Surah S'ad (38:48)
21. Jonah (Yūnus) (عَلَيْهِ ٱلسَّلَامُ) – Swallowed by the whale and his repentance (Quran 37:139-148, 10:98, 21:87-88).
22. Dhul-Kifl (ذو الكفل) Surah Al-Anbiya (21:85) Surah Sad (38:48)
23. Job (Ayyūb) (عَلَيْهِ ٱلسَّلَامُ) – His patience and suffering (Quran 21:83-84, 38:41-44).
24. Zakariya (Zechariah | زكريا) (عَلَيْهِ ٱلسَّلَامُ) Zechariah
25. Jesus (ʿĪsā) (عَلَيْهِ ٱلسَّلَامُ) – His miraculous birth, miracles, and ascension (Quran 3:45-59, 5:110-118, 19:16-36).
26. **Muhammad (محمد)** (ﷺ)**:** The final prophet and messenger of Allah

Note: **Uzair (Ezra)-** some Islamic scholars consider Uzair (Ezra) a prophet, others view him as a pious scholar.
Luqman - Islamic scholars considered him as a wise man not a Prophet.

Stories mentioned in the holy Quran

The Quran contains numerous stories of past prophets, nations, and events, often serving as lessons for humanity. Here are some key stories mentioned in the Quran along with their verse references:

1. **Story of Prophet Adam (آدم) and Iblis (Satan)**
   - **Creation of Adam**: Surah Al-Baqarah (2:30-39), Surah Al-A'raf (7:11-25), Surah Ta-Ha (20:115-126)
   - **Disobedience of Iblis**: Surah Al-Kahf (18:50), Surah Sad (38:71-85)

2. **Story of Prophet Nuh (Noah) and the Flood**
   - Surah Nuh (71:1-28), Surah Hud (11:25-48), Surah Al-A'raf (7:59-64)

3. **Story of Prophet Hud and the People of 'Ad**
   - Surah Hud (11:50-60), Surah Al-A'raf (7:65-72), Surah Al-Fussilat (41:15-16)

4. **Story of Prophet Salih and the People of Thamud**
   - Surah Al-A'raf (7:73-79), Surah Hud (11:61-68), Surah Ash-Shu'ara (26:141-159)

5. **Story of Prophet Ibrahim (Abraham)**
   - **Argument with his father & people**: Surah Maryam (19:41-50), Surah Al-Anbiya (21:51-70)
   - **Sacrifice of his son**: Surah As-Saffat (37:99-111)
   - **Building the Kaaba**: Surah Al-Baqarah (2:127-129)

6. **Story of Prophet Lut (Lot) and the People of Sodom**
   - Surah Hud (11:77-83), Surah Al-A'raf (7:80-84), Surah Al-Hijr (15:57-77)

7. **Story of Prophet Yusuf (Joseph)**
   - Full narrative in **Surah Yusuf (12:4-101)**

8. **Story of Prophet Musa (Moses) and Pharaoh**
   - **Birth & early life**: Surah Ta-Ha (20:38-40), Surah Al-Qasas (28:7-13)
   - **Confrontation with Pharaoh**: Surah Ta-Ha (20:45-76), Surah Ash-Shu'ara (26:10-68)
   - **Parting of the Red Sea**: Surah Ash-Shu'ara (26:63-66), Surah Yunus (10:90-92)
   - **Receiving the Torah**: Surah Al-A'raf (7:142-145)

9. **Story of Prophet Dawud (David) and Jalut (Goliath)**
   - Surah Al-Baqarah (2:249-251)

10. **Story of Prophet Sulaiman (Solomon)**
    - **Kingdom & wisdom**: Surah Al-Anbiya (21:78-82), Surah An-Naml (27:15-44)

11. **Story of Prophet Yunus (Jonah) and the Whale**
    - Surah Yunus (10:98), Surah As-Saffat (37:139-148), Surah Al-Anbiya (21:87-88)

12. **Story of Prophet Ayyub (Job)**
    - Surah Al-Anbiya (21:83-84), Surah Sad (38:41-44)

13. **Story of Maryam (Mary) and Isa (Jesus)**
    - **Birth of Maryam**: Surah Al-Imran (3:35-37)
    - **Birth of Isa (Jesus)**: Surah Maryam (19:16-34), Surah Al-Imran (3:45-51)
    - **Miracles of Jesus**: Surah Al-Ma'idah (5:110)

14. **Story of the People of the Cave (Ashab al-Kahf)**
    - Surah Al-Kahf (18:9-26)

15. **Story of Dhul-Qarnayn**
    - Surah Al-Kahf (18:83-98)

16. **Story of Qarun (Korah)**
- Surah Al-Qasas (28:76-82)

17. **Story of the Two Sons of Adam (Habil & Qabil)**
- Surah Al-Ma'idah (5:27-32)

18. **Story of the She-Camel of Prophet Salih**
- Surah Al-A'raf (7:73), Surah Ash-Shams (91:11-14)

19. Story of Harut and Marut
- two angels mentioned in the Quran (Surah Al-Baqarah 2:102) sent to Babylon as a test.

20. Story of Dwellers of the Town
- The People of the Town called Antioch (Antakiyah) (in Surah Ya-Sin 36:13-29)

21. The Story of the young Cow (Heifer)
- About solving a murder mystery by sacrificing the cow Surah Al-Baqarah (2:67-73)

22. The Story of Prophet Moses (Musa) and Al-Khidr
- is a fascinating narrative found in Surah Al-Kahf (Chapter 18, verses 60-82). It highlights themes of divine wisdom, patience, and the limitations of human knowledge compared to Allah's infinite wisdom.

23. The story of **Luqman**
- in Surah Luqman (Chapter 31)- Luqman is known for his wisdom, and Allah bestowed upon him great understanding and knowledge. **Allah's Statement: {And indeed We bestowed upon Luqman Al-Hikmah}.** Although he was not a prophet, his advice to his son holds profound moral and spiritual lessons.

24. The story of **Nimrod (Nimrūd or Namrūd in Arabic)**
- -is not mentioned explicitly by name in the Holy Quran, but Islamic tradition and exegesis (Tafsir) identify him as the arrogant king who opposed the Prophet Ibrahim (Abraham, peace be upon him). Surah Al-Baqarah (2:258) Surah Al-Anbiya (21:68-69)

25.The story of **Bilqis** (also known as the **Queen of Sheba**)
- is mentioned in the Holy Quran in Surah An-Naml (Chapter 27),

26. The story of **Saba' (Sheba)**

- in Surah Saba' (Chapter 34), a prosperous and powerful civilization that was blessed by Allah but later fell into arrogance and ingratitude, leading to their downfall.

27. The story of **Uzair** (often identified with Ezra)

- in Surah Al-Baqarah (2:259). It serves as a lesson on the power of Allah to resurrect the dead and His complete knowledge over all things.

28. The story of **Gog and Magog** (known as **Yajuj and Majuj** in Arabic)

- in Surah Al-Kahf (18:93-98) Surah Al-Anbiya (21:96-97)

29. The story of **"The Believer and the Disbeliever"**

- in Surah Ya-Sin (Chapter 36, Verses 13-29) of the Holy Quran. It is a powerful narrative about faith, rejection, and divine justice.

29. The story of **"People of the Garden" in Surah Al-Qalam (68:17-33)** of the Quran

- A group of wealthy men owned a lush, fruitful garden with abundant harvests. They were so proud of their wealth that they became arrogant and neglected the rights of the poor.

30. the story of the **Sabbath-breakers (Saturday as a holy day of rest)**

- the people of a coastal town (often identified with the Jewish community of Aylah-located between Median and At- Tur or near the Red Sea) to refrain from fishing on the Sabbath (Saturday) as a test of their obedience; mentioned in Surah Al-A'raf (7:163-166), Surah Al-Baqarah (2:65-66), Surah An-Nisa (4:47) Because of their disobedience, Allah punished them by transforming them into **despised apes.**

31. **the story of People of the Ditch (Al-Buruj, 1-10)**

- The oppressors sat around the fire, witnessing the torture of the believers-who entered the paradise while the oppressors were destroyed.

32. The story of **Barsisa (the Worshipper)** –in Al-Hashr, 16, 17,)

- It serves as a cautionary tale about shaytan's deception, arrogance, and the dangers of falling into sin despite a lifetime of worship. (Al-Hashr, 16, 17)

33. The story of Balaam is not mentioned by name in the Qur'an but is referred to indirectly in **Surah Al-A'raf (7:175–176)**

- Balaam or Balʿam Bāʿūrā (Arabic: بَلْعَم باعورا) was a scholar in the period of the Prophet Moses (AS) who based on some hadiths, knew God's Greatest Name and whose prayers were answered by God, but he was seduced and misguided by Satan. Balaam is mentioned in Islamic narrations as well as the Torah.

34. **People** /Owners of The Elephant (Al-fil, 1-5)

- - Elephant named Mahmūd and the men were Abraha, King of Yemen and his troops- unleashed upon them swarms of birds and made the attackers like straw-eaten up

These stories serve as moral, spiritual, and historical lessons in the Quran.

Battles mentioned in the holy Qur'an

1. Battle of Badr (624 CE) – Quran 3:123, 8:5-19, 8:41-48

- The first major battle between the Muslims of Medina and the Quraysh of Mecca.
- The Quran highlights Allah's assistance to the outnumbered Muslims (e.g., sending angels to fight alongside them – angels descended on the Jabal e-Malaika is a sand hill at Badr,

2. Battle of Uhud (625 CE) –Quran 3:121-179

3. Battle of the Trench (Khandaq, 627 CE) – Quran 33:9-27

- The failed Meccan siege of Medina, where Muslims dug a trench for defense.

4. Expedition of Tabuk (630 CE) – Quran 9:29-35, 9:38-48, 9:81-106

- A military campaign against the Byzantine Empire.

5. Conquest of Mecca (630 CE) – Quran 48:1-28 (Surah Al-Fath)

- The bloodless takeover of Mecca by the Muslims.
- The Quran refers to this as a **"Clear Victory" (Fatham Mubeen, 48:1)**.

6. Other Related Military Events:

- Expulsion of Banu Nadir (Jewish tribe, 625 CE) – Quran 59:2-17 (Surah Al-Hashr). Discusses their exile from Medina due to treachery.
- Violation of Hudaybiyyah Treaty (628 CE) – Quran 48:24-25. The Meccans' breach of the treaty led to the Conquest of Mecca.

Plants and Fruits in the Holy Quran

The Holy Quran mentions a variety of plants, often to highlight divine creation, sustenance, or as symbolic references. Here is a list of plants explicitly mentioned in the Quran, along with the relevant verses and context:

1. Date Palm (النخل - Al-Nakhl)

- Mentioned in multiple verses (e.g., **Surah Maryam 19:23-25**, **Surah Al-Baqarah 2:266**, **Surah Ar-Rahman 55:11**).
- A symbol of sustenance and divine care (Maryam shook its trunk for dates while in labor).

2. Olive (الزيتون - *Al-Zaytun*)

- Referred to in **Surah An-Nur 24:35** (the "Light Verse") and **Surah At-Tin 95:1** (By the fig and the olive). Its oil used metaphorically in the Verse (24:35) of “Nur”.
- A blessed tree, The **Prophet** ﷺ said:
  "Eat olive oil and anoint yourselves with it, for it comes from a blessed tree."

3. Fig (التين - At-Tin)

- **Surah At-Tin 95:1** begins with an oath by the fig. Blessed indeed! Sworn by in a verse, indicating its importance and possible symbolic meaning.
- Symbolizes blessings and divine favor.

4. Pomegranate (الرمان - *Al-Rumman*)

- Mentioned in **Surah Al-An'am 6:99, 141** and **Surah Ar-Rahman 55:68** as a fruit of Paradise.
- A sign of Allah’s bounty.

5. Grapes (العنب - *Al-Inab*)

- Frequently cited (e.g., Surah Al-An'am 6:99, Surah An-Nahl 16:11, Surah Al-Mu’minun 23:19 Surah Ya-Sin (36:34)).
- A blessed fruit, often paired with dates and olives.

6. Banana (الطلح - *Al-Ṭalh*)

- Mentioned in **Surah Al-Waqi'ah 56:29** as a tree in Paradise – clusters of banana trees weighed down with its load of fruit from top to bottom
- A luxurious fruit for the people of Jannah.

7. Herbs / Vegetables (بَقْلِ - Baql)

- in Surah Al-Baqarah 2:61 alongside other crops.

8. Cucumbers, (قثاء - qis-saaa'i)

- in Surah Al-Baqarah 2:61 alongside other crops.
- Represents simple yet nourishing provisions.

9. Garlic (فُومِ -Foom)

- In Surah Al-Baqarah (2:61)—requests for earthly food.

10. Lentils (العدس - *Al-Adas*)

- Referenced in Surah Al-Baqarah 2:61 (along with onions and garlic) as food the Israelites demanded in the desert.

11. Onion (البصل - Al-Basal) & Garlic (الثوم - Al-Thawm)

- Mentioned in **Surah Al-Baqarah 2:61** when the Israelites complained about manna and quail.

12. Green ears of corn, (سُنْبُلَاتٍ خُضْرٍ - sumbulaatin khudrin) (Surah Yusuf 12:43)

Green ears of corn (green corn), refers to the young, tender ears of corn harvested before the kernels fully mature and harden. These ears are typically harvested when the kernels are still soft and milky, making them suitable for consumption. "Green corn" is also a term used for sweet corn, which is harvested at this stage.

13. Tamarisk (الأثل - *Al-Athl*) ঝাউগাছ

- Mentioned in Surah Saba 34:16 as a replacement for the gardens of Saba after their destruction.

- A sign of divine punishment and change.

14. Ginger (زنجبيل - *Zanjabeel*) in Surah Al-Insan (76:17)

- as one of the drinks enjoyed by the righteous in Paradise.
- A heavenly spice for the righteous.

15. Lote Tree (السدر - Al-Sidr)

Ziziphus spina-christi (Christ's Thorn Jujube): This tree is native to the Middle East and is known for its thorny branches and edible fruits. It is also traditionally associated with the lote tree mentioned in the holy Quran

- Mentioned in 34:16
- Mentioned in **Surah An-Najm 53:14-16** (near the **Sidrat al-Muntaha**, the farthest boundary in the heavens).
- Also appears in **Surah Al-Waqi'ah 56:28** for the people of Paradise.
- **{فِي سِدْرٍ مَّخْضُودٍ} Amid thornless lote-trees**
- (..amid lote-trees with no thorns - 58:28). The word sidr refers to 'lote-tree' and makhdud refers to 'a tree having its thorns removed'. It also means 'a tree having the branches bent because of abundance of its fruit'. Unlike the lote-trees of this world, the Heavenly lote-trees have a different description. Their fruits will be as large as the clay jugs, and their taste cannot be compared to those found in this world, (as described in a Hadith).
- A symbol of divine proximity and spiritual elevation.

16. Camphor (كافور - *Kafur*)

- Cited in **Surah Al-Insan 76:5** as a drink mixed with ginger for the righteous in Paradise.
- Indeed, the virtuous will have a drink ˹of pure wine˺—flavored with camphor (**76:5**)
- Represents purity and heavenly reward.

17. Gourd (اليقطين - Al-Yaqteen)

- Referenced in **Surah As-Saffat 37:146** regarding Prophet Yunus (Jonah), where Allah caused a gourd plant (a plant with weak stems that grows along the ground or climbs on other surfaces like trees) to grow over him for shade.
- Symbolizes Allah's mercy and protection.

18. "Rayhan" (رَيْحَان) *(a fragrant plant)* Surah Ar-Rahman (55:12) Surah Al-Waqi'ah (56:89)

- In the Quran, the term **"Rayhan" (رَيْحَان)** is mentioned, which refers to fragrant plants or sweet-smelling herbs. The word is often associated with blessings, comfort, and the delights of Paradise.

19. Az-Zaqqum (Arabic: زقوم) It is described as a tree whose fruits are like the heads of devils

- Zaqqum (Arabic: زقوم) is a cursed tree mentioned in the Quran that grows in Hell (Jahannam).
- a tree that springs out of the bottom of Hellfire, The shoots of its fruit-stalks are like the heads of devils;
- "Verily the tree of Zaqqum will be the food of the sinful, like molten brass, it will boil in their insides, like the boiling of scalding water." (Qur'an, 44:43-46)

20. Cactus darīʿ (ضَرِيعٍ) a type of thorn plant which no animal grazes on because of its vileness

- They(sinful) will have no food except cactus darīʿ (Qur'an, 88:6)
- a thorny plant known as Ash-Shubruq that grows in the Hijaz. Ibn Abbas said, "It is a low-growing thorny plant; when it grows tall it is called daree." Qatadah said, "It is one of the very worst types of food"

The food and drink of the people of Hell

Food is Ad-Daree and Az-Zaqqum, and their drink is Al-Hameem, Al-Ghasleen and Al-Ghassaaq.

Al-Hameem, which is an extremely hot water, and they will drink it like camels that drink and drink but their thirst is never quenched because of some disease. Then it will tear their innards: "... will be given to drink, boiling water, so that it cuts up their bowels." (Qur'an, 47:15)

Another kind of food that will be eaten by the people of Hell is **Al-Ghasleen.** Allah Almighty says: "So no friend has he here this Day, Nor has he any food except corruption from the washing of wounds (Al-Ghasleen), which none do eat but those in sin." (Qur'an, 69:35-37)

Al-Ghasleen and Al-Ghassaaq mean the same thing, which is the festering pus that oozes out of the skin of the people of Hell. Al-Qurtubi said, "It is the juice of the people of Hell" (Yaqhadhat uli Al-I'tibar, p. 86)

Al-Sadeed (pus): مَّآءٍ صَدِيدٍ ***purulent water*** **Quran in Surah Ibrahim (14:16)** What flows from the flesh and skin of the sinners;

Al-Muhl: The term **"Al-Muhl" (المُهْل)** appears in the **Holy Quran** in **Surah Al-Kahf (18:29)** and **Surah Ad-Dukhan (44:45-46)**. It refers to a **scalding, boiling, filthy liquid. The Prophet(ﷺ)** (peace be upon him) said: "It is like boiling oil, and when it is brought near a person's face, the skin of the face falls off into it." Ibn Abbas said, "It is like very thick oil."

Animals Mentioned in the Quran:

1. **Ant (النمل - An-Naml)**
    - Surah An-Naml (27:18) – The story of Prophet Sulaiman (Solomon) hearing an ant's warning to its colony.
    - The chapter is named *Surah An-Naml* (The Ant).
2. **Ape (قِرَدَةً – qiradatan)**
    - transgressors being transformed into apes as a punishment from Allah. Surah Al-Baqarah (2:65), Surah Al-A'raf (7:166)
3. **Bee (نحل)**
    - Surah An-Nahl (The Bee): Bees are inspired by Allah to build hives and produce honey, a healing for mankind (16:68–69).
4. **Calf (عِجْلَ - ijla)**
    - And ˹remember˺ when We appointed forty nights for Moses, then you worshipped the calf in his absence, acting wrongfully (2:51)
5. **Camel (الإبل - Al-Ibil) also (ناقة / جمل)**
    - Surah Al-Ghashiyah (88:17) – A sign of Allah's creation.
    - Also referenced in the story of Prophet Salih (Surah Al-A'raf 7:73-79), where a miraculous she-camel was a test for the people of Thamud.(91:13)
6. **Cattle (الأنعام - Al-An'am)**
    - Frequently mentioned in Surah Al-An'am (The Cattle, Chapter 6) as a blessing from Allah.
    - Used for food, transport, and sacrifice.
7. **Cow (البقرة - Al-Baqarah)**
    - Surah Al-Baqarah (2:67-73) – The story of the Israelites commanded to sacrifice a cow to uncover a murderer.
    - The longest chapter in the Quran is named *Surah Al-Baqarah* (The Cow).
8. **Dog (الكلب - Al-Kalb)**
    - The Companions of the Cave (Ashab al-Kahf) had a dog (Surah Al-Kahf 18:18, 22).
    - Also mentioned in Surah Al-A'raf (7:176) as an example of those who follow desires blindly.
    -
9. **Donkey (الحمار - Al-Himar)**
    - Surah Luqman (31:19) – Warns against being like the one who carries knowledge but does not benefit from it, like a donkey carrying books.
    - Surah Al-Jumu'ah (62:5) – A similar analogy.
    - The donkey of Prophet Uzair (Ezra) (Surah Al-Baqarah 2:259) which was resurrected as a sign.
    - Also, 74-50
10. **Elephant (الفيل - Al-Feel)**
    - Surah Al-Fil (105:1-5) – The story of the army of Abraha and the miraculous destruction by birds.

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11. **Fish (الحوت - Al-Hoot)**
    - The story of Prophet Yunus (Jonah) and the whale (Surah As-Saffat 37:142-145, Surah Al-Anbiya 21:87).
    - Also, the fish that came back to life and made its way into the sea in the story of Prophet Musa (Moses) and Khidr (Surah Al-Kahf 18:61-63).
12. **Fly (ذُبَابًا):**
    - O Mankind! A lesson is set forth, so listen to it ˹carefully˺: those ˹idols˺ you invoke besides Allah can never create ˹so much as˺ a fly, even if they ˹all˺ were to come together for that. And if a fly were to snatch anything away from them, they cannot ˹even˺ retrieve it from the fly. How powerless are those who invoke and those invoked! (22:73)
13. **Frogs (ضفادع) dafaadi'a**
    - Also part of the plagues of Egypt (Surah Al-A'raf 7:133)
    -
14. **Goat (ٱلْمَعْزِ) (al-maʿz)** (6:143)
    - ˹Allah has created˺ four pairs: a pair of sheep and a pair of goats.....—(6:143)
15. **Horse (الخيل - Al-Khayl)**
    - Surah Al-Adiyat (100:1-5) – Horses used in battle described.
    - Also mentioned as a symbol of beauty and strength (Surah An-Nahl 16:8)
    - Also, 3-14, 8-60.
16. **Lice (قمل): qum-mala**
    - Mentioned in the same verse as a punishment (7:133).
17. **Lion (not explicit) (qaswarah) "a lion or a predator"**
    - fleeing from a lion? (fleeing from it with absolute fright) -Surah Al-Muddaththir (74:51)
18. **Locusts (جراد) jaraada:**
    - Sent as a punishment to Pharaoh's people (Surah Al-A'raf 7:133).
19. **Mosquito (بَعُوضَةً) -ba'oodatan**
    - Surely Allah does not shy away from using the parable of a mosquito or what is even smaller. As for the believers, they know that it is the truth from their Lord. And as for the disbelievers, they argue, "What does Allah mean by such a parable?" Through this ˹test˺, He leaves many to stray, and guides many. And He leaves none to stray except the rebellious—(2:26)
20. **Pig (الخنزير - Al-Khinzeer)**
    - Prohibited as food (Surah Al-Baqarah 2:173, Surah Al-Ma'idah 5:3, Surah Al-An'am 6:145).
    - Also referenced in the transformation of sinners (Surah Al-Ma'idah 5:60).
21. **Monkey (القردة - Al-Qirdah)**
    - Some Israelites were transformed into monkeys as punishment (Surah Al-Baqarah 2:65, Surah Al-A'raf 7:166).
22. **Moth (فَرَاش farasha)**

- The day mankind will be like scattered moths (like a throng of scattered locusts surging into each other in confusion until they are summoned to the Reckoning) Surah Al Qaari'a-The Calamity (101:3)

23. Mule (بِغَالَ – bighaala)

- "And [He created] the horses, mules, and donkeys for you to ride and [as] adornment. And He creates that which you do not know." Quran Surah An Nahl (The Bee) (16:8)
- Note: A **mule** is a hybrid animal-the offspring of a male donkey (jack) and a female horse (mare). Mules are known for their strength, endurance, and hardiness,

24. Sheep & Goat (الغنم - Al-Ghanam) الغنم= Sheep + Goats (general category).

- Mentioned in the story of Prophet Dawood (David) and the two disputing men (Surah Al-Anbiya 21:78).
- Also referenced in sacrifices and lawful food (Surah Al-An'am 6:146).

25. Sheep (ٱلضَّأْنِ) (aḍ-ḍa'n)

- ˹Allah has created˺ four pairs: a pair of sheep and a pair of goats—ask ˹them, O Prophet˺, “Has He forbidden ˹to you˺ the two males or the two females or what is in the wombs of the two females? Tell me with knowledge, if what you say is true.” (6:143)

26. **Snake/Serpent (الثعبان - Ath-Thu’ban / الحية - Al-Hayyah)**

- Prophet Musa’s (Moses) staff turning into a snake (Surah Al-A'raf 7:107, Surah Ta-Ha 20:20).
- The serpent of the Pharaoh’s magicians (Surah Ash-Shu'ara 26:32).

27. **Spider (العنكبوت - Al-Ankabut)**

- Surah Al-Ankabut (29:41) – The parable of the spider’s fragile web as a weak refuge.
- The chapter is named *Surah Al-Ankabut* (The Spider).

28. **Wolf (الذئب - Adh-Dhi’b)**

- Mentioned in the story of Prophet Yusuf (Joseph), where his brothers falsely claimed a wolf ate him (Surah Yusuf 12:13-17).

29. Worm/ Termite (دَابَّةُ الأَرْضِ daaabbatul ardi)

- And when We decreed for Solomon death, nothing indicated to them his death except a creature of the earth that ate his staff. Then when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment."

Birds Mentioned in the Quran:

1. **Hoopoe (الهدهد - Al-Hudhud)**
   - Surah An-Naml (27:20-28) – The bird that brought news to Prophet Sulaiman (Solomon) about the Queen of Sheba.
2. **Crow (الغراب - Al-Ghurab)**
   - Surah Al-Ma'idah (5:31) – The crow that taught one of Adam’s sons how to bury his murdered brother.

3. **Birds in General (الطير - At-Tayr)**
    - Prophet Ibrahim's (Abraham) story where Allah revives dead birds (2:260).
    - The birds that destroyed the army of Abraha (Surah Al-Fil 105:3-5).
    - Birds flying in flocks as a sign of Allah's power (Surah Al-Mulk 67:19).
    - Also, 24:41, 16:79
4. **Quail (السلوى - As-Salwa)**
    - Sent to the Israelites as food (Surah Al-Baqarah 2:57, Surah Ta-Ha 20:80; 7:160).

Number 19- The Numerical Miracles of the holy Quran related to the number 19-some notes

"It is overseen by nineteen or There **are nineteen** (angels as keepers standing over it)"; **Quran 74:30**

the phrase "بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ" (Bismillah ar-Rahman ar-Raheem) contains 19 letters when written in Arabic without diacritics (harakat).

Here's the breakdown of the letters:

1. ب(Ba)
2. س(Seen)
3. م(Meem)
4. ا(Alif)
5. ل(Laam)
6. ل(Laam)
7. ه(Haa)
8. ا(Alif)
9. ل(Laam)
10. ر(Raa)
11. ح(Haa)
12. م(Meem)
13. ن(Noon)
14. ا(Alif)
15. ل(Laam)
16. ر(Raa)
17. ح(Haa)
18. ي(Yaa)
19. م(Meem)

This count excludes the Shadda (ّ) and Madda (ٓ) as they are not independent letters but marks indicating consonant doubling or elongation.

Interestingly, the number 19 has significance in Islamic numerology, particularly in the context of the Quran's mathematical miracles (like the 19-code mentioned in Surah Al-Muddathir 74:30).

“It is overseen by nineteen or There **are nineteen** (angels as keepers standing over it)”; **Quran 74:30**

Fact 1	The Opening Statement of Quran consists of 19 letters (Bismillah…..) بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ contains 19 letters
Fact 2	The Quran consists of 114 Surahs (chapters). 114 is divisible by 19
Fact 3	First Chapter in Order of Revelation, i.e., **Surah Al-Alaq** (96) consists of 19 verses
Fact 4	The first chapter in order of revelation, Chapter 96, is placed in position 19 from the end of the holy Quran (114 - 95=19)
Fact 5	The last Quranic revelation consisted of 19 words (Surah 110-An-Nasr); three verses word count: 5+7+7=19 words. Etc.

Tafsir of Bismillah

Tafsir Ma'ariful Qur'an
Bismillah بِسْمِ اللَّـهِ is a verse of the Holy Qur'an
There is consensus of all the Muslims on the fact that Bismillah al-Rahman al-Rahim بِسْمِ اللَّـهِ الرَّحْمَـٰنِ الرَّحِيمِ is a verse of the Holy Qur'an, being a part of the Surah al-Naml سورة النمل (The Ant); and there is also an agreement on that this verse is written at the head of every Surah except the Surah al-Taubah سورة التوبہ . But there is a difference of opinion among the Mujtahids مجتہدین (the authentic scholars who are entitled to express an opinion in such matters) as to whether this verse is an integral part of the Surah al-Fatihah or of all the Surahs or not. According to the great Imam Abu Hanifah (رح) ،it is not an integral part of any Surah except al-Naml, rather it is in itself an independent verse of the Holy Qur'an which has been revealed for being placed at the beginning of every Surah in order to separate and distinguish one Surah from another.
The merits of Bismillah بسمِ الله
It was a custom in the Age of Ignorance (Jahiliyyah جاہلیہ) before the advent of Islam that people began everything they did with the names of their idols or Allahs. It was to eradicate this practice that the first verse of the Holy Qur'an which the Archangel Jibra'il (علیہ السلام) brought down to the Holy Prophet ﷺcommanded him to begin the Qur'an with the name of Allah اقْرَأْ بِاسْمِ رَبِّكَ "Read with the name of your Lord."

The Holy Qur'an again and again instructs us to begin what we do with the name of Allah. The Holy Prophet ﷺ has said that
no important work receives the blessings of Allah, unless it is begun
with His name. According to yet another hadith (Tradition), closing the door of one's house, putting out the lamp, covering a vessel, should all be done with the recitation of Bismillah. The Holy Qur'an and the ahadith (Traditions) repeatedly instruct us to recite this verse while taking food, drinking water, performing the wudu وضو (ablution), getting on a carriage or getting down from it. (Imam Qurtubi)

'Bismillah': This phrase is composed of three words -- the letter 'Ba', 'Ism' and 'Allah'.
بِ: The preposition 'Ba' has several connotations in Arabic, three of which are appropriate to the occasion. All the three are applicable here: (1) Contiguity, or the close proximity between one thing and the other; (2) Seeking the aid of someone or something; (3) To seek the blessings of someone.
The word 'Ism' has many lexical and intellectual nuances of meaning, the knowledge of which would not be essential for the average reader. It is sufficient to know that this word is translated in English as 'Name'.
The word, 'Allah' is the greatest and the most comprehensive of the divine names. According to some scholars, it is the 'Great Name', or 'Al-Ism al-A` zam' الاسم اعظم . (According to the Tradition (Hadith), the Great Name carries with it such a benediction that a prayer is granted when this word has been uttered. Reports differ as to what this Great Name is). The word 'Allah' refers to the Essence, and hence this name cannot be given to anyone except Allah. That is why this word has neither a plural nor a dual, for Allah is One and has no associate. In short, Allah is the name of that

Ultimate Reality which comprehends in Itself all the attributes of perfection, which is the creator and sustainer, unique and peerless.
Just like the word 'Allah', there is no dual or plural for the word 'Rahman' too, because these words are in their signification exclusive to the One and Absolute Being which does not permit the existence of a second or a third. (Tafsir al-Qurtubi)

Short Note on missing "Alif" after the letter "Ba" in Bismillah:

بِسمِ ٱللهِ الرَّحْمٰنِ الرَّحِيمِ

'In the name of Allah, the most merciful, the most compassionate' –

the phrase 'Bismillah' has these three respective significations according to the three connotations of the .preposition 'Ba' ب :
a) With the name of Allah الله
b) With the help of the name of Allah الله
c) With the barakah or benediction of the name of Allah الله .
But, in all the three forms, the phrase obviously remains incomplete unless one mentions the work which one intends to begin with the name of Allah or with its help or benediction. So, according to the rules of grammar, some verbs are taken to be understood here which should be suitable for the occasion -- e.g., 'I begin or recite with the name of Allah.' Propriety demands that even this verb should be understood to occur after the phrase, so that one does actually begin with the name of Allah and the verb does not precede His name. The preposition 'Ba' has, however, to be placed before the name of Allah, for it is an exigency of the Arabic language
We need action here- so it is like, I do this….in the name of Allah, the most merciful, the most compassionate'.

In the verse –{ ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِي خَلَقَ}
Recite (bring recitation into existence) beginning with In the Name of your Lord Who created all creatures; (96:1)
Note the extra alif with ba "bismi rabbika" (بِاسْمِ رَبِّكَ) since there is command "Recite or action- bring recitation into existence"
Examples: Verses- 56:74, 56:96. 69:52

{فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ }
So, glorify (exalt) the Name (ism - the transcendence of the Name) of your Lord the Most Great (the Tremendous One). Verses- 56:74, 56:96. 69:52

{ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِي خَلَقَ }
Recite (bring recitation into existence) beginning with In the Name of your Lord Who created all creatures; (96:1)

In "Bismillah" (بِسْمِ اللهِ) the extra alif is missing since the action is hidden (not mentioned) and when we start something it fills the hidden verb or action.

From Tafsir Ibn Jarir Al Tabari and from Ibn 'Abbas (RA)-

“The explicit utterance of the formula bi-smi 'llah would even suffice to signify what the speaker implicitly intended to do, something which is left unsaid. That is to say, the preposition bi- in bi-smi 'llah requires a verb to introduce it; but there is no explicit verb with it in the formula, so it is the hearer's knowledge of the intention of the person who says bi-smi 'llah which enables him to do without the speaker having to announce explicitly what he intends.
Hence it is understood, when someone says bi-smi 'llāhi 'l-rahmani 'l-rahim and then subsequently starts to recite a sura, that his very following of the formula with the recitation itself imparts the signification of his saying bi-smi 'llāhi 'l-rahmani 'l-rahīm, i.e., that his intention is: 'I recite in the name of Allah, the Merciful, the Compassionate.' Similarly, someone's saying bi-smi 'llah when he starts to get up or sit down, or do anything else, imparts the signification of his utterance, which is: 'I stand in the name of Allah', 'I sit down in the name of Allah', etc.
When first Gabriel was sent down to Muhammad, he said: 'O Muhammad, say: "I seek refuge from Satan, the stoned, in the All-hearing, the All-knowing. " Then he said: 'Say: "Bi-smi 'llāhi 'l-rahmāni 'l-rahim. him."" (...) [By this he meant: 'O Muham- mad, recite with the invocation of Allah, your Lord. And stand and sit with the invocation of Allah.'
[Ibn 'Abbās]

Tafsir Ibn Kathir:
The Meaning of "Allah"- Allah is the Name of the Lord, the Exalted. It is said that Allah is the Greatest Name of Allah, because it is referred to when describing Allah by the various attributes. For instance (59: 22-24)
The Meaning of Ar-Rahman Ar-Rahim - the Most Gracious, the Most Merciful
Ar-Rahman and Ar-Rahim are two names derived from Ar-Rahmah (the mercy), but Rahman has more meanings that pertain to mercy than Ar-Rahim. There is a statement by Ibn Jarir that indicates that there is a consensus on this meaning.
Al-Qurtubi said, "It was said that both Ar-Rahman and Ar-Rahim have the same meaning, such as the words Nadman and Nadim, as Abu `Ubayd has stated. Abu `Ali Al-Farisi said, `Ar-Rahman, which is exclusively for Allah, is a name that encompasses every type of mercy that Allah has.
Also, Ibn `Abbas said - about Ar-Rahman and Ar-Rahim, `They are two soft names, one of them is softer than the other (meaning it carries more implications of mercy).'"
Ibn Jarir said; As-Surri bin Yahya At-Tamimi narrated to me that `Uthman bin Zufar related that Al-`Azrami said about Ar-Rahman and Ar-Rahim, "He is Ar-Rahman with all creation and Ar-Rahim with the believers."
Hence. Allah's statements,
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَـنُ
(Then He rose over (Istawa) the Throne (in a manner that suits His majesty), Ar-Rahman) (25:59),) and,
الرَّحْمَـنُ عَلَى الْعَرْشِ اسْتَوَى
(Ar-Rahman (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His majesty).) (20:5)
Allah thus mentioned the Istawa - rising over the Throne - along with His Name Ar-Rahman, to indicate that His mercy encompasses all of His creation. Allah also said,
وَكَانَ بِالْمُؤْمِنِينَ رَحِيماً

(And He is ever Rahim (merciful) to the believers), thus encompassing the believers with His Name Ar-Rahim. They said, "This testifies to the fact that Ar-Rahman carries a broader scope of meanings pertaining to the mercy of Allah with His creation in both lives. Meanwhile, Ar-Rahim is exclusively for the believers."
Therefore, Allah first mentioned His Name - Allah - that is exclusively His and described this Name by Ar-Rahman, which no one else is allowed to use, just as Allah said,
قُلِ ادْعُواْ اللَّهَ أَوِ ادْعُواْ الرَّحْمَـنَ أَيًّا مَّا تَدْعُواْ فَلَهُ الأَسْمَآءَ الْحُسْنَى
(Say (O Muhammad ﷺ): "Invoke Allah or invoke Ar-Rahman (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.") (17:110)

As for Allah's Name Ar-Rahim, Allah has described others by it. For instance, Allah said,
لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ
(Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided) for the believers (he is) kind (full of pity), and Rahim (merciful)) (9:128).
Hence, Allah started the Tasmiyah (meaning, `In the Name of Allah, Most Gracious Most Merciful') with His Name, Allah, and described Himself as Ar-Rahman, (Most Gracious) which is softer and more general than Ar-Rahim. The most honorable Names are mentioned first, just as Allah did here.

*** تفسير Al Qushairi -Tafsir**
It is said **“In the name of Allah” rather than “In Allah**.” According to some people, this is a way of seeking blessing through the mention of His name. According to others it is because of the difference between this [wording] and oaths
In the view of the people of deep knowledge ahl al-ʿirfān [the wording is such] in order to seek the purification of hearts from attachments li-istiṣfāỲ al-qulūb min al-ʿalāỲiq and the liberation of the innermost selves from obstacles li-istikhlāṣ al-asrār ʿan al-ʿawāỲiq so that the word “Allah” may enter into a clean heart qalb munaqqā and purified innermost self sirr muṣaffa. Upon the mention of this verse some people are reminded by the [let- ter] bāỲ of His beneficence birr with His friends and by the [letter] sīn of His secret sirr with his chosen ones and by the [letter] mīm of His grace minna to the people of [His] friendship ahl al-walāya. They know that by His beneficence they come to know His secret and by His grace to them they preserve His command and by Him وتعالى سبحانه they recognize His measure.

Kashf Al-Asrar Tafsir -Kashf al-asrār wa ʿuddat al-abrār – The Unveiling of the Mysteries and the Provision of the Pious

In terms of allusion
بِ: the bi of bism [“In the name”] alludes to the “splendor” [bahāỲ] of Unity
س : the s to the “brilliance” [sanāỲ] of the Self-Suffi- cient, and
م : the m to the “kingship” [mulk] of the Divinity,

بِ: Bi is His kindness [birr] to His servants,

س : s His secret [sirr] with His friends,
م : m His favor [minna] toward His yearners,

ʿ**Alī ibn Mūsā al-Ridā (RA)** said, “When the servant says, 'In the name of Allah,' its meaning is **'I have branded myself with the brand of my Lord**.' O Lord, I have Your brand and am happy with it, but I lament at my own being. O Generous One, remove my being from before me, so that Your being may set all my work aright.”

As for the wisdom in beginning with Allah, then the All-Merciful (Ar-Rahman), then the Ever-Merciful (Ar-Rahim), it is this: He sent this down in keeping with the states of the servants, who have three states-first creation, then nurturing, and finally forgiveness. Allah alludes to creation at the beginning through power, All-Merciful alludes to nurturing through the continuity of blessings, and Ever-Merciful al- ludes to forgiveness at the end through mercy. It is as if Allah said, “First I created through power, then I nurtured through blessings, and at last I forgave through mercy.”

*****Abdullah ibn al-Mubarak (رحمة الله عليه) ("May the mercy of Allah be upon him) who was a student of Imam e Azam- Imam Abu Hanifa (رحمة الله عليه) used to say;**

“The beginning of knowledge is the intention, then listening, then understanding, then action, then preservation, and then spreading it.”

"رَبَّنَا تَقَبَّلْ مِنَّاۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ"

“Our Lord! Accept ʿthisʾ from us. You are indeed the All-Hearing, All-Knowing. (2:127)

{سُبْحَانَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ }
{وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ }
{وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ }

Glory be to your Lord, the Lord of Might of Triumph (the Lord of Al-`Izzah!) exalted is He above (He is free)! what they allege! (from what they attribute unto Him)
And peace be to the messengers (who convey from God the Message of the Oneness of God and His Laws). And praise be to God Lord of the Worlds (for granting these messengers victory and destroying the disbelievers). **Surah As-Saffat (37:180-182)**